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THE  
MEMORABLE, AND TRAGICAL  
HISTORY, OF THE PER-  
SECUTION IN AFRICKE:  
vnder G E N S E R I C K E and  
H V N R I C K E, Arrian  
*Kinges of the Vandals.*

WRITTEN IN LATIN BY  
the blessed Bishop V I C T O R of Vti-  
ca, who personallie (as also S. A v -  
G Y S T I N E the famous Doctor)  
*endured his part thereof.*

W I T H  
A BRIEFE ACCOMPLISHMENT  
of the same History, out of best Authors:  
together vvith the life and acts of the  
holy Bishop Fulgentius, and his  
conflicts vvith the same  
Nation.

*Nothing newe vnder the Sunne. Ecclef. 1.*

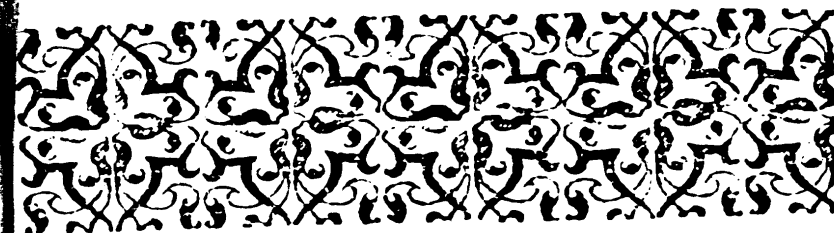
*The Spirit and the Spouse say, come, and vvho hea-  
reth let him say, come. Apoc. 22.*

*Printed with Licence. 1605.*

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In the ) ( P. S. ) ( ) ( Paris by Sonnius.  
 margin ) ( P. F. ) ( impor- ) ( Paris by Fremy.  
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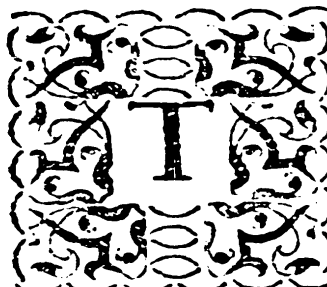
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3

TO  
**THE VERTV-**  
**OVS, AND DEVOUTLY**  
*AFFECTED, HIS DEARE*  
**MOTHER: PERSEVE-**  
*rance in the paths*  
*of Godlines.*

---


**T**HERE want not (*Deare Mother*) vvho vvith their newe gifts, wil impart to you the hopes of an happy yeare : vveary I no lesse then your selfe, of nouelties, present you rather with a jewell of no lesse antiquity, then price : which long hath vnworthely layen hid, when most of all stood the vertue thereof in request. Stale it is not, neither doth the age thereof diminish the estimation, but enhaunce it: quality of writers  
 A ij. and

and Authors being now at that passe, that by proportion of antiquity their value commeth to be rated. No otherwise then as in pretious stones and gold is commonly accustomed, the first whereof the more families they haue enriched and beautified, lesse are held in suspect; the later, howe much farther yeares it pretendeth in the stampe, fayrer currence it commonly findeth in the exchange, countenance being deriued from the continuance. Meruaile not if to you a woman, I translate a Diuine; to one nothing curious in controuersies, send a Father of the primitive Church. No Author this aboue your reach; no high discourse of difficile questions: but being deliuerer of a playne history, fuller of excellent examples, and pithy motions to perfection, then of subtle points or intricate matters; I judged nothing more worthy on which you might employ your vacant houres, or I my time and trauaile. Great plenty of things deseruing mature cōsideration herein you haue: peruse them, vse them, print them in your minde; and what you admire in others, apply to your selfe.

R. Y. S. M. L. A. D.

THE



THE  
PREFACE OF THE  
TRANSLATOR.



**B**Y that which I found in my selfe, when I hapned to reade this tragicall history, and by well peysing the substance of this Author, it was not hard for me to perceiue, that if he spake English, he might worke meruails in soules. To instruct the vnderstanding, to moue the will, to illuminate the hart, to enkindle the minde, to remoue the mists of ignorance from mens wits, to enflame the right belceeing soule vnto zeale, I sawe matter more then sufficient. Let me deserue the blazon of a lyar, if reading this discourse, the attentiu and impartiall vmpere admire not, to see howe like euer more thornes are to thornes; and grapes vnto grapes; wheat vnto wheat; & chaffe vnto chaffe; sheepe vnto sheepe; both children of darkenes & of light to their forefathers. If therein the weake in faith finde not assurance of Gods assistance; the tempted, discreete meanes of resistance; the sound

A iij.

conso-

consolation incredible; the corrupted their soules touched to the quicke. If herein be not many notable singularities of Historicall antiquity, and so many passages of points Ecclesiasticall, that the faith and face of the vniuersall Church of Christ, at those dayes may most liuely thereby be described; the beliefe, rites, ordinances, and gouernment thereof: euen at those dayes, when the three famous and chiefest Doctors, **Hierome, Ambrose, and Augustine**, had immediately before together flourished. Argument and forme of the persecution, was no other, then this which followeth. After the **Vandals** had as an vncatara-cted torrent, or mercyleffe inundation, ouerrunne **France and Spayne**, they passed into **Africa**, wrested the same from the Roman Empire, there established the seate of their Kingdome, and iealous of their newe conquered Dominion, deemed nothing more secure then as the **Mediterrane Sea** did by vast and boysterous waters scuer them from the Empire: so by dissonant & irreconcilable opinions, to deuide the peoples harts from all society with the same, to alienate them from the communion in beliefe with **Greece & Italy**. Wherevnto, when the **Arrian** heresie (which had already infected the **Vandals**, and in **Africke** had long since canker-wisc crept into many harts) seemed most proper; **Gensericke** their King by

terror

terror of lawes gaue countenance to the same, & enterprised the viter extirpation of the faith. Not in dedde vrging in expresse tearmes to deny Christ our Lord to be equall to his Father, or to confesse any point of **Arrianisme** against their conscience (for it had beene too palpable abomination euen to the simplest senses) but only importuning for conformity sake, to suffer themselves to be sprinkled with water of the **Arrians** handes, vnder certayne forme of wordes different from the Catholike manner, and at least-wise to forsake the accustomed sacrifice of the Church, and resort to their pretended prayers. For recusancy of which sacrilegious impieties, such thinges endured the Godly of those times, as haue scant beene heard of: whose calamities make the subiect of this booke. But no wisdom is there against the wil of the highest, nor counsaile against his determination, nor preuention against his prouidence, nor machination against his might; who first by horrible famine and mortality eased for a season the yoke of his afflicted, and finally after foure-score and tenne yeares, subduing the **Vandals** by the hand of the valorous **Belisarius**, reunited the Prouince both to the Roman Empire and communion of the true faith: Full is the history Ecclesiasticall; full are **Eusebius, Sozomen, and Theodoret**, of the persecutions raysed by Iewes and Infidels, against

A iiij.

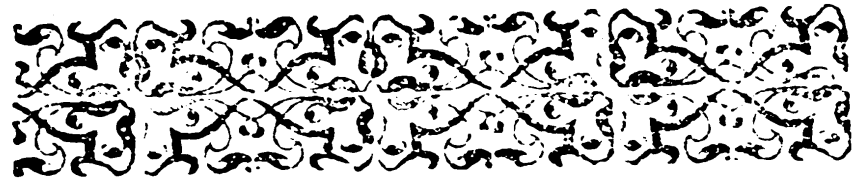
the



smoothly deliuered as might be required: the law  
of a Translator abridging my liberty. For had I  
not in this case chosen rather to be seene Religious  
iusticer, then fond licētiatē Paraphrast, more could  
I haue beautified and graced my labour, to the  
Reader perhaps, but not to my selfe, who hold pre-  
cise truth to be the very beauty as of history, so of  
translation. Neither becōmeth it me to excuse the  
harshnesse of the African names, which Pliny  
adnertiseth scarcely able to be committed to let-  
ters. In the edition of Basil, two bookes of the  
three are by chapters diuided, but so vnfittingly  
to the context of the matter, that a dimme iudge-  
ment may apparantly discerne, that neither Vi-  
ctor, nor yet any man of learning was deuiser of  
such disorderly order, and confused distinction.  
The whole haue I digested into chapters also, but  
in a more proper and conuenient sort: as combi-  
nation of the seuerall matters best disposed. At  
places of marke, or else of speciall difficulty, by the  
Authors wordes inserted in the margent, shall the  
iudicious reader be vnpreiudiced of his owne  
sense. The care of whose commodity might haue  
farther extended my preamble to so important  
an Author; but that little said sooner  
findeth pardon, then doth  
proximity.

(\* \*)

THE



# THE FIRST BOOKE.

## CHAPTER. I.

The horrible cruelty of the Vandals, vpon  
their first arrivall in Africke.



THE fixtith yeare (as is An. Chriſt  
apparant) hath nowe his 427.  
course, ſince the cruel and  
ſauage Nation of Vandals  
ſet foote into the boundes  
of Africke, croſſing ouer  
with eaſie paſſage at the ſtrait, where be-  
tweene Spayne and Africke, this great and  
large Sea preſſeth it ſelfe into the narrowe  
diſtance of twelue miles. Their whole  
power then paſſing ouer, by policie of  
Genſericke the Captaine, it was forthwith  
(for greater terrour of their name) orde-  
red,

ali. Ge  
seric. Pro  
& Agat.  
Trizeric

red, that the whole multitude should be nūbred, as many as their mothers wombe had vntill then brought forth, amounting old and young, seruants and masters, to fourescore thousand. Which number being doubtfully published, is euen at this day thought to be so great of men of armes, whereas the number of such is now but small and weake. Finding therefore a peaceable and quiet Prouince, their wicked troupes did on all coasts set vpon the flourishingst part of the land: who wasted, destroyed, and with fire and sword consumed every thing, not sparing so much as the shrubbes and bushes which bare any fruit, least those, whome peradventure dennes in the mountaines, steepe cliffes of the earth, or other bard places did hide in secret, might (being fled away) sustaine themselves with such forrage. Thus while with cruelty they raged, no place remayned free from their vexation. In Churches especially and :: Temples of the Saints, in Church-yardes and Monasteries more villanous was their furie, & with greater flames they burnt downe houses of prayer, then they did Cities and Townes. Where by happe they founde the

:: Basilicis  
Sanctorum

the gates of Gods honourable Palace shutte, with strokes of their :: Maces :: Dextr  
they forcible made entrie: so that it um, vvh  
might rightly at that time be said. *As if* may also  
*they had beene in a woode of trees, (so hewed they* Gaunt  
*downe with axes the gates thereof: in the axe* Psal. 73  
*and hatchet they threwe it downe. Thy Sanctu-*  
*ary in earth they burned with fire; they conta-*  
*minated the Tabernacle of thy name.* Howe  
many excellent Bishoppes, and :: noble :: Nob  
Priests were by diuers kindes of paines sacerdo  
made away, being tortured to deliuer vp  
what gold or siluer soeuer they had, either  
of their owne, or appertayning to the  
Church. And that all which was extant  
might through constraint of paine be vt-  
tered, they vrged the offerers afresh with  
torments, pretending part only, not the  
whole to haue beene deliuered. The  
more also that any man rendred, more  
they thought he reserued. Mouthes of  
some they opened with poles and barres,  
thrusting in stinking mire and dirt to ex-  
tort confession of mony. Some they tor-  
mented with wresting their foreheads &  
legges with sinewes, :: vntill they twan- :: Rem  
ged with stretching. To very many (as if entibu  
they had beene pitched or rozend ves- uis.  
sels)

fels) they vnmercifully powred in at their mouthes sea-water, vinegre, dregges of oyle, greafe, with many other matters of torment. Neyther weakenesse of sex, nor respect of gentry, nor reuerence of Priesthood mitigated their fierce mindes. Nay, there did their fury most abounde, where appeared any dignity or worthinesse. Howe many Priests, and how many notable personages they charged with mighty loades, as if they had beene Cammelles, or other beasts of burden, able I am not to declare: nor yet those whome with gaddes of iron they hastened forward: some of which pittifully vnder burdens yealded their ghost. Aged grauity, and reuerend gray haires, adorning the head like woole, found no priuiledge of mercy: guiltlesse infancie felt their barbarous rage, which dashed them against the ground, violently pulling the little ones from their mothers breasts: others wide stretching their tender legges, tore them a-sunder from the fundament. Captiue *Sion* might then sing in her gates. *The enemy hath resolved to fire my territories, to slay my infants, and that he will dash my babes against the ground. In some edifices of the greater*

Iudg. 16.

greater buildings and houses, where fire could lesse serue their malice, demolishing the roofes & walles, they left their beauty equal to the earth. So that now the auncient statelines of the Cities, which was in time past, no more is to be seene, then if it had neuer beene: yea most Townes haue few or no inhabitants. For euen at this day what so may be found remayning, :: are eftsoones laid wast & desolate: as they vnterly haue in *Carthage* ruined the Theatres, the Temple *Memory*, with the passage surnamed: *Celestis*. And to speake of those thinges which touch vs nearest, the chiefe Church where lie entombed the bodies of the holy Martirs *Perpetua* and *Felicitas*, that other of *Celerina*, of the *Scillitans*, & the rest of the Churches vnsubuerted, :: they by licentious tyranny enflaued vnto the seruice of their owne religiō. But where any munitions were, whereunto their laberous furie could not by assault attayne, innumerable multitudes being brought together round about such Castles, with deadly weapons they slue them, to the intent that by stench of putrifying carcasses, they might extinguish, whome, kept off by walles they could not approch.

:: B. desolabantur.  
P. S. P. F. desolantur.

:: An Idoll of the Africans, of vvhich mention, Tert. Prosp. Am.

:: Sux religioni licentia tyrannica mancipauerunt.

CHAP.

(afterwardes King of *Italy*) who out of it paid him alwayes tribute, as to the Lord thereof, retayning neuerthelesse a portion vnto himselfe. Besides this he speedely charged his *Vandals*, that they should vterly chase away naked the Bishops, and the Laytie also of the better sort, from their Churches and mansions. Which was accordingly in most of them performed: Many, aswell Bishops as Lay-men of marke, and honourable persons, to be slaues vnto *Vandals*, we our selues haue knowne.

### CHAP. IIII.

*Howe the Bishop and Clergie were handled at Carthage.*

:: S. Augustine wrote his booke de hæresi- bus, vnto his Disciple Quodvult- deus, per- haps this man. And his Epistle

**A**FTER this commaunded he :: *Quod- vult-deus* Bishop of the said City *Carthage* (a man well knowne to God and the world) and with him a very great compa- ny of the Clergie, naked and spoyled to be thrust into wether-broken ships, and so banished: whome God of his mercy- full goodnesse vouchsafed by prosperous nauigation to bring to the City of *Naples* in

in *Campane*. Senators and men of worship he first quayled by cruell confining from their mansion places, and afterward ex- pelled them beyond the Sea. Nowe then the Bishop being (as hath beene decla- red) thrust out with his :: reuerend Cler- gie, forth-vvith deliuered he vp to his owne Religion, the Church called *Resti- tuta*, at vvich the Bishops customably made their abode: the rest also vvich vv ere vvithin the vv alles, he tooke away, together vvith the goodes vnto them be- longing, and of those without the walles, he seized as many as he would; especi- ally vpon two very fayre and large of the holy Martyr *Cyprian*; the one where he shedde his bloud, the other where his body vv as buried; vvich place is cal- led :: *Sheepe-cotes*. But vvho is he that can vvithout teares call to minde, howe he gaue commaundement, that the bodies of our dead should not (but in silence and without solemnity of hymnes) be brought to the graue? Whereunto he also added, that the Clergie remayning should be pu- nished with :: exile. While these thinges vv ere doing, the :: principall Priestes and notable persons of those Prouinces,

B ij. which

19. vnto Deo-gra- tias, sec- meth vnto him, who was this mans suc- cessor. :: Clero ve- nerabili.

:: Mapalia;

:: Exilio all;

Exitio,

:: Magni

Sacerdotes

with to be brought : which *Sebastian* taking in his hand, spake thus. This loafe that it might come to this finenesse and whitenesse, as to be counted fitte for the *Kinges boorde*, was first boulded from the base gurgeons and branne, then, of a heape of flower was moystened with liquor, and so passed water and fire, coming thereby to be both faire to sight, and pleasant to taste : \* Euen so haue I also already beene grownd in the :: mill of our Catholike Mother, purged as cleane flower, and tryed with the siue, sprinckled with the water of Baptisme, and baked vvith the fire of the holy Ghost : and as this bread out of the Ouen ; so haue I by the diuine Sacraments (God being the workeman) issued pure and cleane out of the celestiall Font. But may it please you to performe that which I nowe propose ; let this loafe bee broken in peeces, steeped in vvater, moulded againe, and then put into the ouen, thence if it come out better then it already is, I vvill doe as you exhorte. Which proposition when *Genfericke* with all them in presence had heard, he was so intangled, that he could finde no solution,

\*  
:: Mola c2-  
tholicæ  
matris.

lution, and therefore afterwarde slew that warlicke personage, by another sort of argument.

## CHAP. VI.

*The Church sore oppressed : Bishops banished.*

**T**O retorne from whence I digressed : sauage commaundements rayfed vp daylie terrour, so that compassed in midst of the *Vandals*, we had not any leasure to take breath : neyther might place of prayer or :: sacrificising, be any where obtained by our complaints, so that the prophesie was then manifestly fulfilled. *Nowe is there neyther Prince, Prophet, nor Captaine : nor place to sacrifice vnto thy name.* Euery day wanted not injuries, euen to those Priestes, who were in such regions, as payde contribution to the Palace. \* If any man in his exhortations to the people, named by chaunce (as the manner is) *Pharao*, *Nabuchodonosor*, *Holofernes* ; or any such like, it vvas layde to his charge, that this he had mentioned in derogation of the *Kinges* person, and banishment was his immediate rewarde.

B iij.

Neuer-

:: Immo-  
landi.

\*

Neuerthelesse as this persecution was in some place openly practised; so in another quarter was it more *conuently* put in vre, that by such deceit sooner might the name of the Godly be extinguished. Many Priests we knewe at that season for this cause exiled; as *Urban* Bishop of *Girben*, *Crescens* metropolitan of the *Aquitain* City, vvhoo had vnder him six-score Bishops suffragans, *Habet-deum* of *Theudeles*, *Eustrace* of *Suffecta*, and two more of *Tripoly*, one of *Vicissibrata*, and *Cresconius* of *Ecn*: *Fælix* also Bishop of *Adrument*, for that he had *received* one *Iohn* a Monke from the other side the Sea, with diuers others also, whome it were ouer long to recite: during whose exile, neuerthelesse it was not permitted to enstall others in their Cities. Amongst those troubles stood the people of God fast in their beliefe, and like bees labouring their hiues, and combes, encreased and grewe strong by the *sweet* trelles of faith. In so much that the Scripture was accomplished. *The more they were afflicted, the more they multiplied, and preuailed exceeding much.*

## CHAP.

## CHAP. VII.

Of Deo-gratias and Thomas,  
Bishops of Carthage.

IT came to passe in proceſſe of time, that to the city *Carthage*, after so long discontinuance & desolation, was at request of *Valentinian* the Emperor, ordained a Bishop, who had to name *Deo-gratias*. The actions of whome & what God wrought by him, who so should endeavour particularly to set downe, the day would faile him before he had deliuered any just part thereof. Being created Bishop, it fell out (our finnes so deseruing) that *Genfericke* in the fiftenth yeare of his raigne, tooke the most noble and famous City *Rome*, carrying away with him the treasure of many Princes, together with the people. After the arriual of which captiue multitude at the *African* shore, the *Vandals* and *Moors* sharing them (as the fashion of the *Barbarians* is) husbandes were separated from their wiues, children from their parents. Forth-vvith this notable Prelate full of Gods spirit, caused all the golden and silver vessels belonging to diuine seruice, to be sold for their redemption from barbarous

:: B. Nicenum.

:: Melleis  
fidei clauiculis.  
Exod. 1.

little dying, seeme nowe to be onely three ;  
 if at least-wise there be so many : *Vincens*  
 the :: *Vigilant* Bishop, *Paul* the :: *Sitmaritan*  
 ( a *Paul* indeede no lesse in desert, then  
 name) and one *Quintian*, who flying the  
 persecution liueth nowe a forraigner in  
*Adeffa* a City of *Macedon*.

## CHAP. VIII.

The notable constancy of *Maturian* and *Maxima*,  
 as well in vowed chastity, as in pro-  
 fession of faith ; and what fol-  
 lowed thereof.

WE find in that season many mar-  
 tyrdomes, but of Confessors a  
 great multitude : some of whome I will  
 endeavour to recite. One of those *Vandals*  
 whome they cal:: Coronels of thousands,  
 had to his slaues :: *Maturian* and *Saturian*,  
 and two of their brethren : and with them  
 was fellowe seruant, a notable handmaide  
 of Christ named *Maxima*, both in body  
 and force beautiful. *Maturian* being an Ar-  
 mourer, and doing seruice very agreeable  
 to his Lord, and *Maxima* gouerning the  
 household, it entred into the *Vandals* imagi-  
 nation to joyne them in marriage, think-  
 ing by wedlocke to establish their loyalty  
 to-

:: *Millenar*  
 rios.  
 :: P.F. *Mar-*  
 tinian.

towards him. *Maturian* (as worldly yong  
 men are vvont) affected the marriage :  
*Maxima* already :: consecrated to God, :: Deo sa-  
 rejected the spousals of men. When crata-  
 the time came that they should goe to  
 the solitary chamber of their secrets, and  
 that *Maturian* (ignorant vvhat God had  
 decreed of him) was desirous to be bold  
 with her, as with his wife, the seruant of  
 Christ with quicke voyce answered him  
 :: To Christ (O brother *Maturian*) I haue :: Christo  
 dedicated my body, neither can I be par- membra  
 taker of humane \* marriage, seing I haue corporis  
 already a heauenly and true spouse ; but mei dicaui  
 this counsaile I giue thee. It is in thee if nec possum  
 thou wilt so bring the matter to passe, humanum  
 that thou thy selfe maist also delight to be- fortiri con-  
 come his seruant, whose spouse thou seest iugium.  
 I haue chosen to be. So well framed this \*  
 motion through our Lord Gods appoint-  
 ment, that giuing eare to the Virgin, he  
 aduaced the gaine of his soule in his yong  
 yeares. To the *Vandals* eares came not the  
 contract of this :: spirituall secret, vntill :: Spiritua-  
*Maturian* nowe mortified & changed, per- lis secreti  
 swaded his brethren likewise, that as his commer-  
 true brothers they would partake of the cia.  
 treasure, which he had found. He thus  
 con-



:: Conuer-  
 fus. At this  
 day such as  
 entering  
 Monaste-  
 ries became  
 not Eccle-  
 siasticall,  
 are called  
 Conuerfi  
 (conuerfs)  
 :: Puella-  
 rum.  
 :: Non iam  
 sua, sed  
 Christi  
 mancipia.  
 :: Palmatos  
 :: conuerted with his three brethren, they  
 altogether, with the Mayde in their com-  
 pany, issuing priuily forth, were associa-  
 ted into the *Tabracene* Monastery, which  
 the noble Pastor *Andrewe* then gouerned.  
 And she not farre from thence liued in a  
 Monastery of :: Virgins. This could not  
 be hidden from the *Barbarian*, who by dili-  
 gent search and many rewardes, made en-  
 quiry after them. Finding out therefore,  
 :: no more his slaves, but Christs, with fet-  
 ters & torments, he vexed the seruants of  
 God : dealing with them, not onely that  
 they should vse carnall knowledge; but  
 (which is worse) that with filth of rebap-  
 tisation they should defile the beauty of  
 their faith. King *Genfericke*, to whose cares  
 this matter at last came, gaue charge that  
 they should be so long tortured, vntil they  
 consented & yealded to his will. He com-  
 mands strong trunchiōs knotted like a saw,  
 and :: as bigge as one could gripe, to be ad-  
 dressed with their clubbed ends : which  
 not only brake their bones, dashing a-  
 gainst their backes, but pearced inward al-  
 so with their sharpe prickles, and fetching  
 streames of bloud, by renting the flesh dis-  
 couered the bowels. Neuerthelesse in the  
 day following were they alwayes made  
 whole

whole, in so much that often (& for a long  
 space) no signes of their hurts appeared,  
 which by Gods holy goodnes were euer-  
 more cured. This passed, and *Maxima* re-  
 mayning vnder sore imprisonment, was  
 streatched out vpon an vnmerciful : payre  
 of stocks, whome as the seruants of God  
 visited with great resort, before them all  
 the strong timbred engine & huge peeces  
 of wood, became rotten, and fell asunder.  
 This miracle both is famous by the report  
 of them all, & the party to whome the pri-  
 son appertayned, affirmed to me with an  
 oath that it was true. But when the *Vandal*  
 neglected to acknowledge her vertue,  
 Gods anger beganne to worke reuenge in  
 his house. He himselfe with his children  
 dyed, and the best also of his cattle perish-  
 ed. The Lady remayning a widowe, de-  
 stitute of Sonnes and substance, offered as  
 a present the seruants of Christ to :: *Sersaon*  
 the Kings cosen; Who hauing receiued  
 them very thankfully, an euill spirit began  
 presently by occasion of the Saints, in  
 sondry wise to vex his children and fami-  
 ly. What happened the King had word  
 by his Kinsman, and decreed thereupon  
 that they should be sent into banishment  
 to :: *Capsur* a Heathen King of the *Moores*.

:: Compe-  
 de crudeli  
 P F. Cus-  
 pide.

:: P.F. Se-  
 lion.

:: B. Capfus  
 As



Virgi-  
num Dei.

As for Christs handmaide *Maxima*, he of his owne motion, as one confounded and overcome, dismissed her: who yet liueth Mother to a multitude of Gods Virgins; and is one whome I knowe well. They were conuayed & deliuered vpto the said King of the *Moores*, inhabiting in the desert called *Caprapict*, where the Disciples of Christ, beholding amongst the *Gentils* diuers prophane sortes of sacrifices, beganne by admonition and example also, to inuite the *Barbarous* nation vnto knowledge of our God. By which meanes they gayned to Christ a huge multitude of the rude *Gentils*, amongst whome the name & fame of Christian religion had neuer before beene blazed, nor spred by any man. Then bethought they howe best the vnmanured & barren soile, might by preaching be cultured, and prepared to receiue the seede of the Gospell, and subsequently be watered with holy Baptisme. Sent are messengers through the wide journies of the wildernesse, and ariuing at length at

★ ★ *Rome*, make petition that some Priest & Deacons, might be sent vnto a people imbracing the faith. Which suite

★ ★ *Pontifex Dei*. :: Gods high Bishop with no small joy accom-

accomplished. Erected is a Church; baptized are wonderfull great numbers of the *Barbarians*, and of those which vvere Wolues, encreaseth a plentiful flocke of Lambes. Relation whereof when *Capsur* had made to *Gensericke*; swelling with enuie, he willed the seruants of God to be drawne by the feet at Chariots tailes in full course, so to end their liues amongst thickets and thornes, and that the bodies of those innocents haled forwardes & backwardes, should be torne with sharpe prickles of the bushes and brambles: being in such wise bound, that they might view each others end. Who as they thus tyed beheld one another, the wild horses being in race, and the *Moores* lamēting at the sight, euery of them at the point of the swift flight thus tooke his farewell. O brother pray for me, God hath fulfilled our desire: O this is the way to the kingdome of heauen. In such wise praying and singing, and the Angels rejoycing at the sight, their soules departed; where euen vntill this day our Lord Iesus Christ leaueth not to worke great

★ miracles. B. *Faustin* Bishop of: *Burtinita* protested to me once, that in his presence a blinde woman there receiued her sight.

★  
Buroni-  
tanus. P.F.

maritha, they entered at the very houre, when the  
Galibus, diuine Sacrament was in distributing to  
Ammonis, the people, and with extreame fury ::  
Ptol. scattered on the pauement the body and  
:: Corpus bloud of Christ, prophaning the same  
Christi & vnder their beastly \* feete.  
sanguinem  
pauemento  
inscrunt,  
&c.

## CHAP. X.

\* The glorious profession of *Armogas*, his mi-  
raculous tombe. The happie constan-  
cie of *Masculas*.

AT this time *Gensericke* by the setting  
on of his Bishops, gaue commande-  
ment that none but *Arrians* should beare  
office in his, or his childrens Court. They  
came amongst others, to our :: *Armogas*,  
whose legges when they had often and  
long strayned vvith bigge stringes, and  
with nipping and twanging sinewes had  
as yet rather wrinkled only, then furrow-  
ed his forehead, wherein \* Christ had fix-  
ed the standard of his Crosse: the Saint  
looking vp to heauen, the strings and si-  
newes brast in sunder like spiders twist.  
When the Torturers sawe the sinewie  
thongs burst, they brought againe and a-  
gaine stronger cordes, yea :: horse-ropes;  
all

:: B. Armo-  
gastes.

\*  
:: B. Cabal-  
list.  
:: P. S. P. F.  
Canabius.

all which came to nothing at his only  
calling vpon the name of God. Hanging  
also by one foote with his head downe-  
ward, he seemed to all men as if he slept  
vpon a feather-bed. When *Theodoricke* his  
Lord, and sonne to the King (torments  
not preuayling) would haue commaunded  
him to be beheaded, he was stayed by his  
Priest *Iocundus*, telling him: you were bet-  
ter make him away by sondry vexations.  
For if you kil him with the sword, the Ro-  
mans will beginne to publish him a Mar-  
tyr. *Theodoricke* hereupon condemned him  
into the Prouince of *Bizagena*, there to  
digge pittes: afterward (as it were to grea-  
ter despite) he willed that he should be a  
Cowheard hard by *Carthage*, where hee  
might be scene of all men. At which time  
hauing reuelation from our Lord, that his  
houre of rest approched, he called vnto  
him one *Felix* a worshippefull Christian,  
Steward of the Kings Sonnes house, and  
which reuerenced *Armogastes* as an Apo-  
stle, and said vnto him: the time of my  
dissoluing is at hand, I desire you by the  
faith which both of vs embrace, that you  
will bury me vnder this Elme tree, which  
if you doe not, you shall render account  
C iij. thereof

thereof to God : not that he cared where or howe his body should be buried, but that it might be manifest what Christ had reueiled to his seruant. *Felix* answered : farre be that from me, venerable Confessor : nay, I will bury you in a Church with that triumph and honour that you deserue. Blessed *Armogastes* replied, not so; but you shall doe as I haue said. He loath to contristate the man of God, promised indeede to fulfill that which he requested. VVithin very fewe dayes, the performer of so good a confession of faith, dyed. *Felix* hastened to prepare the designed graue vnder the tree; and because the knotty rootes intangled vvith the drie earth, bredde delay; least the Holy body should be buried vvith the latest, cutting the rootes quite away, and digging much more deepe, they beheld a ready coffin of very glistring marble, such as perhaps fewe or no Kinges haue enjoyed.

But neither am I to pretermite one :: *Masculus* :: Master of the reuels; whome diuersly shot at, to depriue him of the Catholike faith, the King himselfe at last with glosing wordes inuited, promising  
to

∴ B. Masculinum.  
∴ Archiminum.

to heape vpon him riches, if to his will he lent an easie eare. When for all this he remayned constant and vnconquered in faith, the King vvilled that he should vnder-goe the sentence of death; yet craftely gaue secreat instructions, that if at the exigent he dreaded the stroke of the brandishing glaue, so much the rather he should dye, not thereby being rendred a glorious Martyr : if contrary-wise he vv ere found constant in his confession, the sworde should be stayed. But he (Christ giuing him solid foundation) became an vnmoueable pillar, and retourned a glorious Confessor. Though the enuious enemy vvould not make him Martyr : yet could he not violate the dignity of a Confessor.

## CHAP. XI.

*The magnanimous resolution of Satorus.*

WE knew an other at the same time by name *Satorus*, vvho being a bright member of the Church of Christ, many times :: with catholike liberty repro-  
ued the impiety of the *Arrians* : & Steward  
liberate.

C iij.

he

he was of *Hunricks* house. Conspired it was  
 :: P F P.S. through the instigation of :: *Mauridan* a  
*Manado*. Deacon, whome vngratious *Hunricke* sin-  
 gularly respected, that *Saturus* should be  
 made an *Arrian*. Honoures with much  
 riches are proffered in case he cōsent, dire  
 torments are prepared if he refuse, this op-  
 tion being set before him, that vnlesse he  
 obeyed the Kinges commaundement at  
 the first discussion, presently forfeiting  
 house and substance, his slaues and chil-  
 dren should be sold, and his wife before  
 his eyes, be deliuered vp in wedlocke to a  
 camel-driuer. He on the other side full of  
 Gods spirit, preuenting in a sort their wic-  
 kednesse, doubted not to exasperate their  
 fury so farre. Whereupon his :: wife with-  
 out her husbandes priuity, secretly be-  
 sought respite, and obtayned it at their  
 handes, who had in charge the putting of  
 this rigorous sentence in execution. Then  
 went she a second *Eue* vnto her husband,  
 being before hand :: taught her lesson, and  
 aduertised what to say : yet found she not  
 him an *Adam*, that would dare to touch  
 the illecebrous aples of the forbidden tree.  
 For :: not *Indigent*, but *Satured* was he cal-  
 led, saturate with the plenty of the house  
 of

:: Often as-  
 ter is men-  
 tion, like-  
 wise of lay-  
 mens wi-  
 ues, but ne-  
 uer of  
 Priests wi-  
 ues (not-  
 withstan-  
 the chiefe  
 rage was  
 against  
 them)  
 :: Consilio  
 magistrata.  
 :: Non In-  
 digens sed  
 Satureus.

of God, and one that had drunke at his  
 delicious streame. To the place where  
 her husband al solitary was at his prayers,  
 came this woman ; her garments rent, her  
 hayre about her eares, accompanied with  
 her children, and a litle sucking infant in  
 her handes ; whome casting at her hus-  
 bands feete, and with all her armes about  
 his knees, she hissed forth this serpentine  
 voyce. Haue compassion (O my sweetest)  
 of me thy poore wife, and no lesse of thy  
 owne selfe ; haue compassion of these  
 children common to vs both. Here be-  
 hold them before thine eyes. Let them  
 not be subject to seruile condition, whome  
 descent of our stocke hath made noble.  
 Let not me be yoked to a base and shame-  
 full marriage, yea and my husband yet a-  
 liue : me (I say) who so often at feasts ap-  
 plauded to my selfe in my *Saturus*. God  
 knoweth full sore against thy will shalt  
 thou but doe that, which voluntarily per-  
 haps many haue yealded vnto. He gaue  
 her for answere those vvordes of *Iob*. *Iob* 2.  
*Thou hast spoken like a foolish woman*. Well  
 should I be afraide, if there were no other  
 joy, then the bitter sweets of this life.  
 Thou seruest now the Diuels turne, O  
 wife :

wife : who , if thou didst loue thy husband , wouldst neuer drawe him to a second death . Let them take away my children , seperate my vvife , spoyle me of my goodes , I secure of my Lordes promise , will sticke fast to his vvordes .

Luc. 14.

*If any man shall not forsake wife , children , landes , or house , he can not be my Disciple .*

::i.to Mar-  
dome.

The end was this : the woman refused by aduised reasons , went her way : *Saturus* couragious :: for a Crowne , is examined , spoyled , punished , and sent away a begger , forbidden by going abroad to haue any vvithier to resort . All tooke they from him , only of Baptismes stole could they not bereaue him . Thus passed this , and *Genfericke* commaunded the Church of *Carthage* , the Priests and their Deacons being dispersed into sondry places for want of a Bishop ; which was hardly opened at meditation of *Zeno* the Emperour by *Seuerus* a noble man of *Rome* , where vpon they al retourned from banishment .

::i. Genfericke.

What :: he did in *Spayne* , *Italy* , *Slauonie* , *Champayne* , *Calabre* , *Poole* , *Sicil* , *Sardinia* , *Abruzo* , *Venice* , *Lucania* , *Epire* , *Greece* , they can best declare which endured it . Here let the end be of our no lesse arrogant then

then cruell persecution , sustayned vnder *Genfericke* . He raigned :: thirty-seauen yeares and moneths three . (\* \*)  
(+++)

:: Proto-  
pius. 39.



THE



# THE SECOND

## BOOKE.

### CHAPTER. I.

*The dissimuled demeanour of King  
Hunricke.*



:: B. Hone-  
richus.  
Nundrius.  
Procop.  
Honor-  
thius.

GENSERICKE being dead,  
his eldest Sonne *Hunricke*  
succeeded, who in the be-  
ginning of his raigne, was  
somewhat tractable and  
moderate (after the accu-

stomed subtilty of the *Barbarians*) espe-  
cially concerning our affaires in religion.  
So that whereas heretofore vnder King  
*Genfericke* it had beene proclaymed, that  
there should be no spirituall assemblies:  
now people made their meetinges afresh.  
And to giue remonstrance of a religious  
Prince,

Prince, he caused the *Manichean* heretikes  
diligently to bee searched out; many of  
whome he burnt, most hee sent away to  
forraigne shippes. All which :: *Manichees*  
in a manner he found to be of his owne  
religion, principally such as were Priests  
or Deacons of the *Arrian* heresie: which  
set him more on fire, because of the shame  
thereby redounding. One amongst them  
was found called *Clementian* a Monk, who  
had this their poesie charactred on his  
thigh: *A Manichean Disciple of Christ Iesus*.  
For this cause did the said tyrant the more  
endeauour to please; because in this one  
thing he much displeased, that with insati-  
able desire euermore eagrelly gaping after  
his pray, he burdened the prouinces of his  
Kingdome with sundry vexations & im-  
positions; so that of him precisely it might  
be said *A King needing reuencem is a great* ::  
*calamity*.

:: The A-  
nabaptists  
burnt vn-  
der Q. Eliz  
were all of  
them Pro-  
testants.

:: B. Cala-  
mitas.  
P. F. P. S.  
Calumnia-  
tor.

### CHAP. II.

*Eugenius created Bishop of Carthage,  
and of his vertue.*

**Z**ENO the Emperor and Lady *Placi-  
dia* making intercession, :: by their  
letters, authorized that the Church of *Car-  
thage*

:: Per edi-  
ta libri.

*thage* might to themselves elect for Bishop whome they thought good, hauing beene destitute of such an ornament now full 24 yeares, it was condescended vnto by *Hunricke*, and licence graunted. He sent therefore to the Church *Alexander* a noble man, who brought this message; that the Catholikes should in his presence, postulate for themselves a worthy Priest. He sent also by his Secretary :: *Vuitareda* Proclamation to be publikely read, contayning this tenour.

s. B. Iutarit

Our Lord the King hath willed vs to shewe you, that the Emperor *Zeno*, and most renowned *Placida*, haue written by *Alexander* a noble man, requesting by their letter, that the Church of *Carthage* may haue a peculiar Bishoppe of your religion. This he hath giuen commaundement should be performed, and hath written backe vnto them, or prescribed their Ambassadors to make report, that according to their desire, yee may ordayne Bishoppe whome you will, vnder this condition, that in like sort the Bishoppes of our religion that are at *Constantinople*, or in any other Prouinces of the East, may by his commaundement haue

haue free liberty to :: preach to the people, and exercise Christian religion, in what \* language they will in their owne \* Churches, in such sort as you here, or in other Churches of *Africke*, haue free arbitrement to :: say Masse, or preach in your Churches. For if this be not obserued towards them, not only the Bishop that shal be created and his Clarkes, but all other Bishops also with their Clergy ouer the *African* Prouinces, shal be commanded to the *Moores*. As soone as this edict was in my owne hearing read before the whole congregation, the 14. Calendes of :: Iune; :: P.F. Iuly we beganne sorrowfully to murmur amongst our selues: for that by this politike pretext, a persecution vvas like to followe; and it is well knowne that to the Ambassador we made this answer. If the matter goe thus, and stand vpon such pernicious conditions, the Church delights not to haue a Bishop: let Christ gouerne it who at all times hath vouchsafed to guide it. Which information the Ambassador neglected to admitte, and with all the people burned with desire to haue present dispatch, vvhose crie vvas intolerable, and could by no meanes bee appeased,

appeased. :: *Eugenius* therefore a holy man and one acceptable to God, was chosen Bishop, of vvhose election the Church of God was greatly recomforted, people Catholike liuing vnder a barbarous gouernement, triumphed to see the auncient creation of their chiefe Bishop, againe renewed. The greatest number of young men and women by their vniuersall joy well witnessing, that they had neuer scene a Bishoppe sitting in his Pontificall

:: Throno. :: Throne.

:: Hiis qui foris sunt, he alludeth to the Apostles phrase 1. Tim. 3. intending such are not vnited vnto the Church of Christ.

This man of God, that blessed Priest *Eugenius*, beganne by vertuous conuersation to be reuerently esteemed, even of those without, and to be so louing to al, that he would gladly haue left his life (if it might be) for every of them. Such great almes also our Lord did by his meanes exhibit. that it seemed incredible how so much could be bestowed, where the *Barbarous* possessed all, the Church having not the value of on penny. His humility, charity, and piety wherewith he was endued from heauen, who so would attempt to expresse, he should faile of his purpose. It is for certaine, that many neuer stayed with him, except perhaps it had beene offered

offered when the Sunne hauing ended his course, gaue place to darknesse; and then only he reserued what might serue for a day, not what couetousnesse might haue wished, our Lord daylie sending him greater store. But his fame waxing euery where glorious and manifest, the *Arrian* Bishops, especially *Cyrrill*, beganne to be tormented with fore enuy, and pursued him with daylie quarrels. To be short they put into the Kings head, not to suffer him to sit in his Pontificall Throne, nor preach after his accustomed manner: Further to forbidde him, that any men or women attyred after the *Vandall* manner, should be seene in the church. The Bishop answered as became him: *The house of God is free for all; those which enter, no man may driue forth*: and the rather, for that an exceeding multitude of our Catholikes vvent after their guise, by reason of seruice in the Kings Court.

### CHAP. III.

*The terrible vsage practised vpon Courtiers, resorting to the Catholike seruice.*

**S**VCH answere, as soone as the King had receiued from the man of God, he

D j. ordayned



ordeyned torturers at the Church-gates, who, when they espied man or woman clad like one of the *Vandall* nation, forth-with clapping on their heads flesh-hooks and writhing about the same their lockes of haire, with a strong twitch pulled away both haire and scalpe withall, from the head: some being thus serued, lost therewith their eyes; certayne also dyed outright. The women after this torment endured, were carried through the streets to the gaze of the City, with a Cryer before them, which they (who suffered it) made reckoning of, as a great gaine: many of whom we knewe; but any one of them to haue for the paine forsaken their straight way, I neuer knew. When by this meanes he could not infringe the constancy of any one of the faithfull, he determined that none of our religion being of his Court, should receiue their prouision of corne, or accustomed pensions. He proceeded also to trie them with rurall labours, & sent men of good calling & delicately brought vp, to the Country of *Vtica*, there vnder the seruent parching of the Sun :: to delue for tillage, whither all of them cheerefully going forwardes, rejoyced in our Lord.

Amongst

ut Cēpi  
tes mēssi-  
am defeca-  
tū.

Amōgst whome one of the company had a withered hand, which for many yeares stood him in no steede, who therefore not vntruly alleadged that he could not work yet was he so much the more violently pressed forth. But as soone as they came to the place, and that all falling to their prayers mourned, & principally for him; through the mercy of God, that dry hand of the Confessor became hole. This was the entrance of *Hunrickes* persecution, and now began our grieffe and :: trauailing.

## CHAP. II.

*The horrible tyranny of Hunricke toward  
his owne linage.*

**H**E, who had nowe begonne to shewe himselfe desirous (although it otherwise fell out) to leaue his Kingdome to his children after his death, persecuted cruelly his brother *Theodoricke* with his sonnes, and the sons likewise of his brother *Genton*, of whome not one should haue escaped, had not death interrupted his designment. First forasmuch as he knew the wife of :: *Theodo-*  
*ricke* to be a politike woman, he slewe her  
vpon pretended ruine, least by some witty  
wile she should (as I suppose) arme her hus-  
bands eldest sonne against the tyrant, as she

:: Partur-  
tio.

:: B Dede-  
richus &  
Thederi-  
cus. P. F. &  
P. S. The-  
odoricus.

D ij.

that

that was both wise and sage: After whom was also slayne her eldest sonne, who had beene brought vp in learning, and by the constitution of *Genfericke*, should first of all his nephewes enjoye the Kingdome, being the eldest of them all. Proceeding yet farther, he resolved vpon more cruelty, and caused *Iocundus* a Bishop of his owne sect (whome also they called *Patriarch*) to be buried in the market-place, before the staires of the newe streete, in face of all the people; for no other cause, but that he was held very deare in the house of *Theodricke* the Kings brother, by whose assent it may be, that the said familie might haue obtayned the Kingdome. Which impious villainy gaue vs to foresee the mischiefe that hung ouer our owne heads, saying one to another: he that sheweth such cruelty to his owne Priest, when will this fellowe spare vs and our religion? Next he banished with inhumane exile, *Godagis* the elder of *Gentons* sonnes, and his wife, without permitting the solace of seruant or hand-maide. His brother *Theodricke* likewise (his wife and sonne being before slayne) he sent packing, naked and in distresse: after whose death

death he set his litle infant, & two daughters of ripe yeares, on Asses backes, and to their great affliction sent them wandering farre away. Diuers Earles and Nobles of his owne nation he pursued, laying false surmises to their charge, for that they :: fa-  
uoured his brother. Some of them he burned; others he slewe with the sworde, a right imitator of his Father *Genfericke*, who drowned his brothers wife in *Amsag* the  
:: famous Riuer of the :: *Cirtenses*, waighty  
stones hanged at her necke: and after the death of the mother, slewe also her sonnes.  
Sondry had beene commended vnto *Hunricke* (and that vnder an oath) by his father *Genfericke* at his death, whome, he vnmind-  
full of fidelity, and violating his oath, put to death by fire, and sondry torments,  
:: *Heldicas*, whome his father had some-  
time made gouernour of his Kingdome, nowe an aged man and full of yeares, he beheaded, and burnt his wife in the midst of the City, together with an other woman called :: *Thamaria*: the bodies of  
whome he willed to be drawne through  
the streets, hardly suffering them at the en-  
treaty of his Bishops, to be buried at e-  
uening, when they had layne al the day in

:: B. made  
themselues  
a brother-  
hood.

:: B. fæti-  
dum.  
:: Ptol. Cir-  
tesii, whole  
City was  
Cirta Iulia.

:: B. Eldicus

:: ali. Theu-  
caria.

:: P. F. P. S.  
Gamut.

open viewe. :: *Canint* brother to *Heldicas*, hauing fledde to their Church, he might not slay, whome yet he shut into a filthy draught, and made him there liue a long space: lastly condemned him with a certayne goat-heard & a Country fellowe, to digge holes for vines; whome besides this he caused to be rent with terrible whips, twelue times in the yeare, that is euery moneth once, scant graunting them a litle water and browne bread. This they suffered fve yeares or more, who if they had beene Catholikes and endured for their faith, these punishments might haue awayled them to an eternall rewarde. But thus much I could not but write, least the kings impiety euen towards his owne company, should be omitted; who not only brent with flames his Bishop *Iocundus* (as I haue already told) but very many other in like manner of his Priests and Deacons, that is to say of *Arrians*, he addicted eyther to flames or to :: keepe beasts. All those being now in short space cut off, whome he feared; and hauing established (as hee thought) the Kingdome, which neuerthelessse was to be but short & transitory, being somewhat secure and voide of affaires, he

:: Bestis  
mancipauit

he addressed all the instruments of his fury, to persecute the Catholike Church.

## CHAP. V.

*Visions forewarning the Catholikes of persecution towards them.*

**Y**ET before the tempest of persecution fel, the imminent mischief at hand, was foreshewed by many visions and tokens, which wēt before it. For almost two yeares before it came, a certaine man sawe *Faustus* Church glittering with accustomed ornaments, & while he rejoyced in the brightnesse of so great glory, as the tapers gaue goodly light, and aswell the rich palls and cloathes as the lampes glistered; sodainly (as he said) the amiable clearenesse of that light vanished, & darknes succeeding, a fauour abominable arose, and all the cōpany of the fathers present, were by certaine *Arrians* driuen out of doores; so much the more to be lamented. because he sawe not the former beauty restored any more: this vision he which saw it, told in my hearing to holy *Eugenius*. A certaine priest also saw the same church of *Faustus* full of innumerable people, & a litle after none at al, but in their place a multitude of swine. An other

Thou ga-  
nest to  
them  
which

I.  
feare thee,  
a token to  
flie from  
the face of  
the bowe.  
Psal. 59.

3.

D iij.

sawe

sawe a floore of wheate ready to be winnowed, the corne not (as yet) seperated from the chaffe; and while he wondred to see so great a confused heape, sodaynlie a tempestuous whirle-winde with roring noyse beganne, the approach whereof the rising of the dust shewed; by the force hereof all the chaffe flew away, the corne remayning. Then came a certayne tall personage, of a goodly countenance, and costly apparelled, who beganne to cense the wheate, casting away the empty and pined graines, such as vvere vnapt for slowre, vntill hauing thus tryed, and leased a good space, he had brought the greatnesse of that heape to a quantity, though winnowed and fine, yet passing small. Moreover, an other told vs thus.

3. A certayne high man stood vpon our Lordes hill, which is called *Ziquens*, and cryed on the right hand and on the left.

4. *Get yee hence, get yee hence.* There was one vvhich beheld in a rudy skie, sulphury cloudes tossing vp and downe, which beganne to shoot forth mighty stones; these stones falling to the earth kindled more fiercely, and flashed with greater flames, & entring into houses, burnt those whome they

they found within. He that sawe it said that he hid him selfe in a chamber, whither the flame, through Gods mercy, could not approach: that the wordes of the Prophet might as (I thinke) be fulfilled. *Shut thy dore, and be hidden a little space, 1 sa. 26.*

5. vntill the anger of God passe. The reuerent Bishop *Paul* sawe also a tree, strecthing out with flourishing branches to the very heauens, which also was so well spreadde, that it ouer-shadowed all *Africke*: and when all people tooke pleasure in the talenesse and beauty thereof, there came (said he) an Asse with great violence, who rubbing his necke against the stocke of the roote, ouerthrewe by his shouing, that wondrous tree, not without a great cracke. *Quintianus* likewise an :: honourable Bishoppe :: B. Venerable. sawe him selfe standing vpon an hill, from whence he beheld an innumerable flocke of sheepe, and in midst of the flocke were two boyling pots. Butchers vvere also there, who did cast the flesh of those muttons into the seething pots, and by so doing the whole flocke was consumed. I imagine these two pots to be the Cities *Sicca Veneria*, and :: *Laribus*, where the multitude was first assembled, and whence this fire

6. B. *Lara*.  
but Prof.  
hath *Lares*

## CHAP. VII.

*The horrible banishing of almost fīue thousand persons, with certayne pittysfull accidents hapning in the same.*

WITH what floudes of teares shall I now present, how he banished to the wildernesse Bishops, Priests, Deacons, and other members of the Church, foure thousand, nine hundred, seauenty and six: amongst whome some had the gout, others through very age lost their bodily sight. Amongst whome was blessed *Felix* Bishop of *Abbiris*, who had *fourty-foure* yeares continued Episcopall dignity, and being stroken with a palsie, neyther felt any thing, nor could speake at all. Of whome being very carefull, because he could not ride, I perswaded that the King might be moued by some about him, to permit him at least (being almost at point of death) to remayne at *Carthage*: for to banishment he could by no meanes be carried. Whereunto (as is reported) the Tyrant freshly answered: If he cannot sit vpon a beast, let wilde buls be coupled and drawe him tyed fast with ropes,

∴ P. F. P. S.  
Abdirita-  
nus.

to the appointed place. We carryed him therefore throughout the journey, bound ouerthwart a :: mulets backe, as if he had beene a logge. All were brought together to the Cities of *Sicca* and *Laribus*, whither the *Moors* resorting, should receive them deliuered vp to their handes, and transport them to the wildernesse. Then came thither two Earles, vvho with damnable subtilty beganne in sweete communication to deale vvith Gods Confessors. What meane you (say they) to be so obstinate, not to obey our Lord the Kings lawes; who may honourably stand in his presence if you speedely obey his vvill? Streight way all with a great shout cryed out and said: *We be Christians, we be Catholikes, we inuincibly confesse the Trinity one God.*

They were after this shut in a prison very grievous, but somewhat large, where I found meanes to get in, made an exhortation to the brethren, and :: celebrated the diuine mysteries. There were also very many litle children, whome their mothers followed, with motherly affection: some rejoycing; others drawing them back: some were glad that they had borne Martyrs; others perswading to the deluge

∴ Superbus  
donem.

∴ Diuina  
mysteria  
celebrandi.

of rebaptization, endeavouring to recall them from confession of their faith: but their allurementes could not then overcome any, neyther made any one stoope vnto earthly affections. It liketh mee here briefly to declare what a good old woman did. As I traualled accompaning Gods army, setting forwardes more by night then by day, because of the heate; I beheld a poore woman carrying a bag, and other implements, leading in her hand an infant, and encouraging him in this wise. Runne :: Sirra: seest thou all the Saints howe merrylic they goe forward, and hasten to their Crowne? Whome vwhen I rebuked, for that shee seemed vnseasonable, presuming to thrust her selfe amongst the professed warriours of Christ, and being a woman to associate her selfe with men. She answered :: *Benedicite, benedicite*, and \* pray yee for me with this my litle nephewe. For sinner though I be, daughter I am to one, who vvas Bishoppe of *Zarina* :: I asked her why then she walked in so meane a sort, and for what cause she had vnder taken so long a journey. Who replied: With this my litle boy I goe to the place of ban-

:: Domine  
meus.

:: P.S. hath  
it but once.

\*

:: P.F. Zu-  
rita.

nishment, least the enemy finding him alone, call him from the way of truth, to death. To these wordes I could answere nothing else, the teares trickling downe my cheekes, but only, Gods vwill be done. The aduersary, who nowe perhaps said in his hart: *I will part the spoyle, Exod. 15. I will glutte my soule, I will slay with my sword, my hand shall rule.* As soone as he sawe that he could not catch one, sought narrowe and filthy places wherein to penne vp Gods company. Then was to them denyed all comfort of accesse, for permitting vwhereof the keepers had beene beaten with stauces, and sorely punished. The Confessors of Christ are tumbled one vpon an other, as swarmes of grasshoppers, or (to speake more properly) as graines of corne. In which thronging together, there could be no meanes of stepping aside to doe the office of nature, but of necessity euen there vvas the receptacle of their ordure and vrine, so that the horror and stench thereof surpassed all other manner of paynes. I vvas once (not without much a doe, and deepe bribes bestowed on the *Moore*) permitted to enter whilst the *Pandals* slept. Step-

Jerem. 4. Stepping in I began as at a mire, to sincke  
vp to the knees, and sawe that of *Jeremie*  
come to passe, *who were bredder vp in Saffron*  
*beds, embraced dong.* In fine being called v-  
pon by the insolent and clamorous *Moores*,  
to hasten forward their imposed journey,  
issuing forth vpon a Sunday, their gar-  
ments, face, and head besmeared with dirt:  
in cruell wise were they led away by those  
*Moores*, singing yet vnto our Lord vvith

:: Glory is great joy : :: *Gloria haec est omnibus Sanctis*  
this to all his *cus.* Present was there also at that time,  
Saints.

Pal. 149. *Cyprian* the blessed Prelate Bishop of :: *V-*  
:: B. Vnzi- *nquili*, who to their singular consolation,  
bil. but cherished euery one with godly and fa-  
Prot. VII- therly affection, and not without streames  
zibira. Plm of teares, ready to leaue his owne life for  
Viliuburita the brethren, and to yeelde himselfe vo-  
luntarily to the fellowships of their paines,  
if he might haue beene suffered. He spent  
in very deede in that hard distresse, all that  
he had, bestowing it vpon the impouer-  
ished brethren : for hee sought occasion  
how he might be joynd to the Confes-  
sors, being himselfe a Confessor already  
in preparation of hart, and in vertue : af-  
terwardes passing many bickerings and  
salamities of prison, he enjoyed to his  
great

great gladnesse, the exile which he so de-  
fired. Howe great multitudes followed  
from sondry Countries and Citties, to see  
the :: Martyrs of God, the wayes and  
pathes beare witnesse, not able to con- in a longer  
teine the flocke of people, who comming sense then  
as beholders, ranne vp and downe on the it is nowe a  
higher ground. An inestimable troupe daies taken  
also of the faithfull, with waxe tapers in  
their handes, descended downe; who ca-  
sting their childrē at the feete of the Mar-  
tyrs, cryed out thus. \* *To whome wil you leaue* ★  
*vs wreatches, while you goe forwardes to your*  
*Crowne? Who shall christen these sucklings in the*  
*font of the euerlasting water? who shall impart*  
*vnto vs the benefite of Penance, by :: reconciling* :: Reconci-  
*and indulgence, absoluing vs from the bandes of* liationis in  
*our sinnes? for asmuch as it is saide, whatso-* dulgentia.  
*euerye shall loose on earth, shalbe loosed* Matt. 16,  
*in heauen? who shall with solemne prayers com-*  
*mend vs to the graue, when we dye? By whome*  
*shall the wonted Rites of the :: diuine Sacrifice be* :: Diuini  
*performed vnto vs? Our hearts serue vs well to goe* sacrificii.  
*with you, if we might; that so no necessity might*  
*seperate the sonnes from you our fathers. A*  
midst these wordes, not destitute of :: B. prayses  
teares, is no man any more admitted to  
goe forwardes with them for their com-  
fort:

fort: but the whole crewe was pressed forwards and made to runne, that they might reach to the laborfome lodging where the

:: The Arabians at this day call such a troupe Carauanna

and very neare to Cannaua is the word Conuoy, vsuall through Christendome in the same sense

:: Gladios acutos peritratum.

:: Aggerem publicum.

:: Cannaua was prepared. As oft as the men fainted, or any other (yea although tender children) they were first punched forwardes with the toppes of staues, or with stones; but afterwarde the *Moors* were commanded to tie by the feete, those which were not able to goe, & hale them through the hard rough places, like carcasses of brute beasts. So, first were their garments rent, then all parts of their bodies. For here a head was dashed against the :: sharp-edged rocks, there sides were thumpt; so that life was gasped out, euen betweene the hands of them which haled them: the number of whome I could not reckon, thy were so many. Extant remaineth to be seene all alongst the common :: high way, the reachlesse buriall of the Saints, their graues witnessing, where they lie. The rest as stronger, arriued at the wildernesse, where being settled, they had barley (as beasts) given them for food. Where also is reported to be so great plenty of venomous wormes and scorpions, as to them who knowe it not, might seeme in-

incredible, which with their very breath infect and poyson, euen such as are farre of. And they say that no man stung with one of those Scorpions, euer escapeth; whose deadly venime neuerthelesse, was at no time found to haue hurt any one of Christs seruants, through his mercifull protection. But vwhen as a while they had beene fedde with barley-corne, that same also was afterwarde with-drawne, as though God, who rayned *Manna* to the auncient Fathers, could not as well sustayne his banished ones in so desolate a place.

### CHAP. VIII.

*Hunricke summoneth the Catholikes to disputation with the Arrians.*

**S**HARPER proceedings were yet farther continued against the Church of God: he vvhich euermore destroyed the members thereof, being desirous to teare in peeces the vvhole body. For vpon the day of our Lordes ascension, an Ambassador of the Emperor *Zeno* (not the King himselfe) being present, came this precept directed to Bishoppe *Eugenius*,  
E ij. to



fased to aduertise my meanenesse by his  
 secretary *Witared*, who because it concer-  
 ned religion and faith, did in the Church  
 rehearse his charge vnto vs, both Clergie  
 and people being present. By the con-  
 tents whereof we vnderstand the Kinges  
 Writ, to haue in like sort gone forth to  
 all our :: brethren Bishops, appointing  
 vs to meete at a determinat day, to dis-  
 pute of our faith. This ordinance vve  
 signified, howe reuerently we embraced,  
 & to the said secretary my meanenes gaue  
 information, that all of the parties beyond  
 the Sea agreeing vvith vs in one Religion  
 and communion, ought to haue notice  
 hereof (for those of the Kingdome are all  
 ready to obey) especially for that it is the  
 common cause of the whole world, and  
 not only of the *Africane* Prouinces. For  
 as much then as I promised to exhibite by  
 a second bill, a further answere, I hum-  
 bly beseech your Honour, to present  
 vnto our Lord and mercyfull Kinges  
 cares, the information before mentioned,  
 that his clemency may in good sort know,  
 that wee (God-willing) by no meanes  
 shunne the order taken for disputation;  
 but that vvithout assent of the vvhole,  
 we

:: Coepif-  
 copes.

:: B. Sancto

we must not take vpon vs to determine  
 matters of faith. For this cause require  
 we, that he vouchsafe of his great boun-  
 ty, justice, and vvifdome, to condes-  
 cend thereunto. Dated by *Eugenius*  
 Bishop of the Catholike Church of *Car-  
 thage*.

VVhen this information vvas put vp  
 by blessed *Eugenius*: he vvho had nowe  
 conceiued mischiefe, vvas pricked for-  
 ward to vtter forth his impiety with worse  
 vexation, and by :: *Cubadu* Pronost of the  
 Realme, sent to *Eugenius* this word. Sub-  
 due to me all the earth that the vvhole  
 world may be brought vnder my power,  
 and then :: (*Eugenius*) vvill I fulfill thy  
 demaund. Whereunto blessed *Eugenius* re-  
 plied, as he well might. That which hath  
 no reason ought not to haue beene spo-  
 ken: This is as one should bidde a man  
 soare vp in the ayre and flie, which is con-  
 trary to the fashion of humane nature.  
 For I said if the Kinges mightnesse desi-  
 red to vnderstand our faith, which is the  
 only true beliefe, let him sende to his  
 friendes, and I vvill likewise vvrite to my  
 brethren, that our Bishops may come, who  
 together vvith vs may demonstrate our

:: P.F. P.S.  
 Obadus.

:: B. Euan-  
 gelium.

\* Quæ ca-  
put est om-  
nium Ecclē-  
siarum.

B. Vinia-  
ense se-  
undum,  
cc.

common faith, especially to the Church of *★ Rome* which is the head of all Churches. To this answered *Cubadus*. Then of like you and my Lord the King are haile fellowes. *Eugenius* answered; Not so, but as I said, If he desire to knowe the true faith, let him write to his friends, that they send directions for our Catholike Bishoppes, and then will I write to the Bishops of our side: for the case is one and the same, of all the whole Catholike faith. This did *Eugenius*, not for that there wanted in *Africke* that could refell the aduersaries objections, but to the intent that they might come, who being farre from their Dominion, might haue more confident liberty, and withall open vnto all nations our injurious oppression. But he that contriued nothing but deceit, would heare no reason, compassing by sondry presumptions, to molest & grieue whome soeuer of the Bishops he heard say to be learned. Already had he the second time banished *Donatian* Bishop of *Viſbia*, with an hundred and fifty bastinadoes; and the *Subfetulan* Bishop *Præſidius*, a sharp witted man: After them serued he in like sort *Manſuetus*, *German*, *Fuscus*, and diuers others.

While

While this was doing, he commaunded that none of our religion should haue any of theirs to sojourne at our boord, nor that they should at all eate at meales with Catholikes. Which thing was to them nothing beneficiall, but turned to our great advantage: for if *their speech* (as the Apostle teacheth vs) is *wont to creepe like a canker*, howe much more could their familiarity at table infect? seing the same Apostle 2. Tim. 2. 1. Cor. 5. commaundeth not so much as to *communi- cate with the wicked at their meate*. But nowe where the fire of persecution was once kindled, and that the fury of the malicious King did euery where flame, our Lorde shewed a miracle by his faithfull seruant, which I may not passe ouer.

### CHAP. IX.

*Eugenius Bishop of Carthage restoreth by miracle, sight to a blinde man.*

THERE was in this city *Carthage* a certaine blinde man, well knowne to all the City, by name *Fælix*, this man was visited of God, and at night by a vision receiued he this commaundement. Get thee hence and goe to my seruant *Eugenius*, say that I haue sent thee to him, and at the

houre

houre when he halloweth the Font, where by those which come to the faith may be Christned, he shall touch thy eyes and they shall be opened, and thou shalt see the light. Warned by such apparition, yet reputed he himselfe (as it often falleth out) beguiled by a dreame; neyther would he arise, but drowned againe vwith sleepe, was in like manner againe called vpon to goe to *Eugenius*. He neglected neuertheless as before, and the third time being hastily and sharply rebuked, raysed vp the boy, which was wont to reach him his hand, and gets in all haste to *Faustus* Church, & after prayer made, he signifieth to *Peregrine* a Deacon (neither without streames of teares) that he had to speake with the Bishop, and to declare a secret vnto him; vvhich the Bishop vnderstanding, willed the man to be brought in. For already in solemnity of the feast, resounded the :: Nocturne, Hymnes throughout the Church, and the people were singing with loude voyces. The blinde man told in order his vision, and plainely said: I will not leaue you vntill according to our Lords hefts, you yeald vnto me my sight. Depart from me said the holy *Eugenius*, a sinner

:: Hymni  
Nocturni  
Cantante  
populo.  
Which  
tearme of  
Nocturne  
remayneth

sinner I am, and of all other sinners most vnworthy, as one, who therefore am reserved vnto such times as these. But the other clasping about his knees, said nothing else then as before: Render me my sight. *Eugenius* then esteeming it a certayne kind of shamefull:: rigour, if he should stiffly refuse, and because withall the time did call him away, accompanied with the Clergie he went along with the man to the Font. Where kneeling downe, not vwithout great groanes, hee pearced the heavens with sighes, and :: blessed the whiuering waters. As soone as he had risen from his prayer, he said to the blinde: I haue told thee already (brother *Felix*) that I am a sinfull man: but he, which vouchsafed to visit thee, performe to thee according to thy faith, & open thy eyes. At these words he signed his eyes with the standard of the Crosse, and through the grace of God, the blinde man receiued sight: whome hee there retayned by him, as long as the baptising endured; least by reason of this so great a miracle, the people should oppresse the man with great concourse about him. Then was it manifested to the whole Church; and the blinde man went with

at this day  
in the church  
office  
or seruice:

:: B. crudelitate.  
:: P. E. P. S. credulitate.

:: Crispantem benedixit aquæ fontem.  
P. E. alueum fontis.

*Eugenius*

*Eugenius* to the Altar (as the manner is) to make an offering to our Lord, for his health receiued, which the Bishop tooke and laide vpon the Altar: and the people through extreame joy, gaue an vnapeasable shout. Straight way went one with hasty report hereof, to the King. *Felix* is featch away, examined what had passed, and how he receiued his sight. He vttered the whole in order: the *Arrian* Bishops said that *Eugenius* had wrought by forcery. And because (oppressed with the clearnesse of the thing, so that they could not shadowe it) they were greatly confounded (for *Felix* was a man wel knowne to the whole City) if it had beene lawfull, they would therefore haue slayne him, as the *Iewes* sought to put *Lazarus* to death after he was raised to life.

### CHAP. X.

*The impudent and vnreasonable proceeding of the Arrians, about their chalenge of disputation.*

**N**OWE drewe neare that quarrelling day, appointed the Calends of *February*; there assembled Bishops, not only of *Africke*, but of many Islandes also, wearied

ryed with affliction and sorrowe. Many dayes together there was no mention of disputing, vntill in the meane-space :: he the king had singled out the skilfullest and learnedst persons, to the intent that by sondry calumniationes he make them away. For one of that learned crewe, named *Latus* (a stout & most learned man) after long imprisonment he consumed by fire, thinking by so doing to strike a feare into the rest, & blemish the cause. At last yet beganne the conflict of disputation, at the place which the aduersaries had chosen. Our Diuines therefore eschewing all tumultuous clamour (least the *Arrians* should after say that they had by some of ours beene ouer-ruled) chose certayne amongst their owne company to answere for all. *Cyrill* placed aloft for himself and his :: attendants, a most stately throne, we standing on our feete: whervpon our Bishops beganne to say. Conference is there alway to be taken in hand, where not proud superiority of power beareth sway; but where an assembly is by common consent made, that the disputers debating the controuersie, and each part doing their endeavour, the truth may come to light. But now

:: P. S. P. F.  
ireuoca-  
bilib  
B. inexti-  
mabilis.

:: Satelliti-  
bus.

nowe who shall be the disputer? who the defender? which with vpright ballance may eyther confirme that, which is rightly auouched, or refell vnreasonable assertions. When they vsed these and such like words, the Kings secretary answered. The Patriacke *Cyrl* saith, that some of you arrogantly and vnlawfullie vsurpe to themselves the name of Catholiks. Our company then with protestation of the same, sayd: let it be read vnto vs by whose authority *Cyrl* taketh vpon him this title. Thereat our aduersaries making a great stirre, beganne to caull. And forasmuch as our side requested, that if the wiser people might not examine the matter, at least they might be lookers on; all the sonnes of the Catholike Church there present, were comanded to haue a hundred stroks with a cudgell. Then beganne Blessed *Eugenius* to say aloude: God, behold the violence, which we suffer, and consider the tribulation, which we sustayne of our persecutors. With this our men turning to *Cyrl*, said: propound that which you intend. *Cyrl* excused himselfe that he vnderstood not Latin. Our Bishoppes replied that they alwayes knewe him to haue spoken

:: B. Euse-  
bius.

ken Latin, that therefore he ought not nowe to drawe backe, especially seing he was the kindler of those coales. But he perceiuing the Catholike Bishops to be ready for to joyne with him, would needs by diuers illusions and shifts, auoyde audience: which our part fore-seing, had composed a Pamphlet concerning faith, very seemely and sufficiently compiled: this they nowe exhibited, with protestation: If yee be desirous to knowe our beliefe; the faith which we holde, is herein comprised.

*The exhibited booke here mentioned, is omitted. For though P. S. erroneously entitle it Victor; yet Victor himselfe hath already testified the contrary: and Gennadius noteth the Author thereof to haue bene Eugenius.*


THE



# THE THIRD B O O K E.

## CHAPTER. I.

*The Churches are closed: the Catholike Bishops by  
Proclamation d-prived of their Sees, and  
their goods given to Arrian  
Ministers.*



VR booke being put vp  
and perused, yet could not  
they with their bleare eyes  
behold the light of truth:  
but wood for anger, and  
storming vvith outrageous  
language, they tooke it very ill, that we  
called our selues by our name of Catho-  
likes. And forthwith they falsly suggest  
to the King, that with clamorous noyse  
we auoyded audience of the matter, who  
giuing credit to their lyes, kindled at that  
present with choler, hastened to fulfill  
that

that which he had in his hart. And during  
the abode of the Bishops at *Carthage*, he  
sent his messengers secretly with an edict  
through the Prouinces, by force whereof  
in one day he closed all the Churches of  
*Africke*, and gaue vnto his Bishops for a  
gift, all the substance of the Bishops and  
of the Churches. And more then this, not  
knowing himself what he said, or of what  
he spake, the lawe which our Christian  
Emperors had long before decreed against  
them and other Heretikes, for the honou-  
rable maintenāce of the catholike Church,  
the same they blushed not to set forth a-  
gainst vs. Adding much of their owne  
heades, as seemed best to their tyrannicall  
power: For this is the forme of the pro-  
claymed lawe.

## A PROCLAMATION.

**H**VNRICKE King of the Vandals and  
Alanes, to all subiectes of our Realme.  
It is the part of triumphant vertue, and a thing  
worthy our :: royall maiesty, to recoile euill de- :: Maiesta-  
nises against their Authors. For whosocuer in- tis Regi x.  
uenteth any wickednesse, let him impute it to his  
owne follie if he fall into mischiese. In which thing,  
our Grace following the ayme of Gods iudgement,  
F j. hath

both assigned vnto all persons, as their desertes good or badde require. Prouoked therefore by such as haue thought meete to resist the commandement of our Father of :: famous memory, or of our owne :: clemency, we doe now take vpon vs at length, the censure of severity. For whereas by our authority, we haue proclaymed amongst all our people, that in the shieres of the Vandals, the Priests of the :: Consubstantialls should not haue their assemblies, nor take vpon them any of their mysteries, which indeede doe rather contaminate, then other wise. This when we sawe to be neglected, and that very many were found, which affirmed they kept and retayned the vncorrupted rule of faith: it is well enough knowne, that they were all cited vnder nine moneths warning, that they should without any feare, assemble together for disputation sake (if at least they had any thing to say for their purpose) at the Calends of Febr. the 8th. yeare of our Raigne. To whome after their meeting at the City of Carthage, when delay of the time prescribed was expired, we are knowne to haue granted farther respite of certayne dayes. As soone as they shewed themselues ready for the conflict, it was the first day propounded vnto them, by our reuered Bishops, that they should :: directly proue consubstantiality by the diuine Scriptures: or at leastwise condemne that, which was decided and :: cut off,

:: Irclytæ  
recorda-  
tionis.  
:: Mansue-  
tudinis.

:: Homou-  
sani.

:: Propriæ.  
:: Amputa-  
tum est.

by :: more then a thousand Bishops from all partes of the world, at the Councels of Arimini, and Seleucia; which thing they would not doe, but drawing the matter to a sedition, incensed also the people. The second day likewise, when we commaunded them to make answer concerning the same faith; as it had beene proposed vnto them, they enterprised their former rashnesse and misdemeanour, perturbing all thinges with sedition and clamour, that they might not at al come to the conflict. Whereunto we them prouoking, haue ordayned that their Churches shall be shut vp, with this prouiso: so long to remayne closed vntill they assent to proccede vnto disputation: Which they waxing obstinate in their wicked denises, haue refused to accomplish. So that it is in this case necessary, and most iust with all, to retourne vpon those men, what in the corps of those lawes is expresse, :: which the Emperors by them induced into error, did at severall times promulgate. :: The substance of which lawes seemeth to contayne, that no Church should be open to any other, then to the Bishops of their owne institution, that it should be lawfull for none other to line collegially, to make assemblies, or to haue or build any Churches at all, either in the City, or yet in the simplest places; but that also attempted, & cheat to the Prince. And moreover, that inhe-

:: No mer-  
uail though  
the Arrians  
lie in the  
number for  
neither also  
were they  
two Coun-  
tels, be-  
ing by the  
Church of  
Rome re-  
iected.

:: Bindux-  
ille cum er-  
rore P. F.  
induxisse  
secum in  
errorem.  
In P. S. this  
clause wanteth.  
:: Thee  
lawes are  
extant in  
the decrees  
of Theo-  
dosius the  
worthy  
Emperor.  
:: B. super-  
stition.  
\* Conui-  
ctus agere.

∴ B. Com-  
meandi.  
P. F. P. S.  
Comme-  
morare.

∴ Ordinan-  
di, it is  
ment of ho-  
ly orders.

∴ Ordina-  
tores.

\* In B it  
wanteth.

∴ Codicillo  
∴ Milita-  
rent palatio  
\* \* Albe-  
tweenethis

ritances annexed to any Church of their faith, should not any more be paid to their Prelates. Nor that such persons should haue licence ∴ to passe up and downe, whither them pleased, but should be banished from all Townes and Cities, neyther haue authority either to baptize, or to dispute of religion. That also they should haue no leaue ∴ to giue orders, either to Bishops or Priests, or others appertayning to the Clergie; a rigorous penalty being set downe, that as well they which should suffer themselves to receiue such honours, as those also that were ∴ giuers of such orders, should euery of them, be fined in tenne pound of gold, with their farther extension, that they should not be permitted to make supplication about it. Yea, if so be they had \* by speciall seruice deserved respect, \* yet should they not preuaile. But in case that notwithstanding this detriment, they persisted, then should they by conuenient prosecution, be exiled out of their Country. Toward the comminallty extended likewise those Emperors their severity, so that they might neyther bequeath, nor giue or take, euen that which was cast off and forsaken, not as made ouer upon trust, not by legacy, not by grantes, not by executorship, not by any ∴ bil or other manner of writings. They also made such as were ∴ pensioners in the pallace, liable to penalty of an excessiue forfeiture, \* \* after the rates of their degree and

and dignity, that spoyled of all honourable privilege they should incurre infamy, and finde themselves noted for publike offenders. To the ∴ offices also of seuerall tribunals, was prescribed the penalty of ∴ thirty pound of siluer: which if they who persisted in their error, had five times paid, then should such persons be conuicted, whipped, and so banished. Next had they giuen in commaundement, that the bookes of all those Priests, whome they persecuted, should be cast into the fire, and all other such bookes; which in like manner we also nowe commaund to be done with those bookes, by meanes of which, iniquity hath induced it selfe into error of that name. For as touching the seuerall persons, of whome was spoken, these ordinances they made, that ∴ persons of excellency should e- uery of them forfeit fifty pound of gold, the ∴ ho- nourable forty pound, Senators thirty, common Gentlemen twenty, Priests thirty, decurions five, marchants five, ∴ common people five, ∴ wandring ruffians tenne; and who might happen to continue after this damage, their goodes confiscated, they should by banishment be punished: vpon ∴ corpo- rations in Cities, procurators also, and takers of leases, this penalty they inflicted; that if they concealed, and did not disclose or atach such persons, presenting them to iudgement, they themselves shall make good the forfeiture. Moreover to those

F iij.

who

signe, and the like far after following, is in B. most confusedly misplaced. ∴ Officia- libus iudic- cum diuer- torum. ∴ 30. pon- do.

∴ P F. Illu- stres, spe- ctabiles, se- natores, populares. ∴ Plebei. ∴ Circum- celliones. ∴ Ordines ciuitatum.



who took the landes of the Crowne to farme, this mulct was set downe, that as much as was their yearly rent to the Kinges household, so much should they semblably pay into his Exchequer for a fine; as in generall the like to be obserued in all, either byrers or possessors of lande, which shall be minded to endure in the same superstition, I here doe appoint. Of Iudges farthermore, that who so were found not to be most instant in persecuting this affaire, should be punished by outlawry, and losse of life. Also of the chiefe officers, that three should be punished, the rest be amerced, and caste in twenty poundes of gold. Of necessity therefore must all the Homousians be bound by the very like constitution, whome it is euident indeede to haue held, and still to hold the substance of a wicked belife: vnto whome we nowe by this our decree denounce, that they abstayne from

*all the a fore-said matters, which shall be prosecuted throughout all :: estates in the Cities; as likewise vpon Iustices, who neglecting the former ordinances, can be proued not to haue grievously punished such as withstand the same. To all persons therefore intangled with the errours of the fore-mentioned faith of the Homousians, which hath wholly beene heretofore so condemned by a Councell of such a great number of Priests,*

*we*

:: Homini-  
bus, but  
iurely for  
omnibus.  
:: Ordines;

we enioyne and giue commaundement, that they abstayne from all the fore-said affaires and contracts. Let them knowe, that nothing is permitted vnto them, but that semblable punishment attendes to inuolue them every one, vlesse before the Calendes of Iune, in the eight yeare of our Raigne, they conuert vnto the true \* Religion, which we reuerence and \*  
honour. Which prefixed day for no other purpose hath our piety afforded, then to the end that vnto such, as before hand renounce their error, pardon be not denyed, and the obstinate be by due punishments chastised. But who-soeuer shall perseuer in that error, whither they enioy Knight-hood of our house, or happely haue charge vnder seuerall Titles and employments, let them be compellable to infliction of those mulcts aboue prescribed, according to the qualities of their degrees: nothing in the meane season being of any validity, which any of them may happen by surreption to obtayne, against priuate persons of what calling and place soeuer they be: This our proclamation willeth, that to be obserued, which in the former lawes was concerning such expressed, that they may vndergoe congruent punishment. Iudges prouinciall slackly putting our ordinances in execution, we will that they be sentenced by their superior Iudge. \* \* \* \*

F m j.

Eut

∴ Propitia  
diuinitate

∴ Sacrosan-  
ctis.

But to true worshippers of the Maiesty diuine (that is to say vnto our Priests) we by this our constitution doe decree and prouide, all manner of Churches belonging to the whole Clergie of the name aboue mentioned, in what places or Countries soeuer they stand within these Dominions, which ∴ by the grace of God are vnder our imperiall gouernment, together with all such thinges as to the same appertayne; not doubting but to reliefe of the poore it shall proue more beneficiall, which to our thrise-holy Bishops is so iustly giuen. We notifie then vnto all men this lawe of ours, issuing from the very fountayne of iustice, that none may pretend ignorance of our commaundement.

Fare ye well 6. Cal. of March.  
Carthage.

## CHAP. II.

*Extream proceedings of Hunricke  
against the Bishops.*

**A**FTER these lamentable edicts, farced with intoxicate poyson, he wil- leth al the Bishops which were assembled at Carthage (whose Churches, houses, and substance he had already seized) to be despoyled in their lodgings, and so driuen out of the Towne gates. Neyther seruant, nor beast, nor garment to change, was left

left them. It was farther more forbidden, that any man should harbour any one of them, or giue them susteynance. And who so should attempt for pity to doe the contrary, he with all his family should be brent by fire. Prudently did the Bishops, who were then cast forth, in that (though begging) yet they departed not from thence. For had they gone their wayes, not only should they neuer haue beene recalled: but they vould haue belyed them (as they did) that they shunned disputation; especially because when they should haue retourned, their churches had no goodes left, all being rifled. While therefore the Bishops lay round about the walles in the open ayre, it fell out so, that the wicked Tyrant went forth towardes the fish-pondes, vvhome they thought good to meete in the way, saying: Why are we so afflicted? For what euils committed suffer we this? If called to dispute, why are we spoyled? why are we flaundred? why are we deferred, and driuen to remayne amongst the dunghils here without in the Country, afflicted with hunger and nakednesse, farre from our Churches and houses? Whome he beholding with a fell

a fell regarde, before he heard their complaint, willed the horse-mē with ful course to ride ouer them, that by such violence they might not only be trampled vpon: but be flaine outright. Many of them were then sore crushed, especially aged men. Then to the men of God was it commaunded to present themselves, and meete him at the Temple of *Memory*, vnwitting what treachery was there prepared.

### CHAP. III.

*A fraudulent oath is proposed to the Bishops.*

**T**HITHER when they came, in a writing deliuered vnto them, was this serpentine subtilty inclosed. Our Lord King *Humricke*, although lamenting your obstinacy, refusing as yet promptly to obey his will, and to become of the same religion whereof he himselte is, being now in purpose to deale gratically with you, will (if you sweare vnto the contents of this paper) send you to your Churches and houses. Hereunto answered the Bishops with one voyce: We say still, as we haue already said, and will euer say: *Christians we are, Bishops we are; we hold the Apostolicall and only true faith.* A litle silence hauing ensued after

after confession of their faith, the Kinges commissioners proceeded hastily to extort an oath from the Bishops: whereupon the blessed men Bishop *Hortulane*, and Bishop :: *Florentian* joyntlie replied: Depute you vs brute beasts, that we should easily & vnadvisedly sweare, ignorant what the writing contayneth? The Kings messengers vvithout more stay disclosed to them the purport thereof, which with colourable wordes was glosed: for thus the entrapping tenour thereof comprized. Sweare ye, if ye desire that after the death of our Lord the King, his Sonne *Hildericke* succede in the Kingdome: and if none of you will send any letter beyond the Sea. This oath if ye refuse not to take, he will restore you to your Churches. The mercyfull playne meaning of many, minded to haue sworne (whereas God indeede prohibiteth swearing) least Gods people might afterwarde say, that the Priests by not swearing, gaue cause that their Churches were not restored. Others of the Bishops more circumspect, smelling out the guilfull treachery, denyed to sweare, al-leaging that it was forbidden by the authority of the Gospell; our Lord himselte denoun-

:: P. F. Flo-  
rentian.

Matt. 5.

denouncing. *Yea and shall not sweare at all.* Then inferred the Commissioners: Who purpose to sweare let them goe a-part. Which vwhen they did, by notary was straight enrolled what each said, in what City he was entitled. The like was done to them that would not sweare. Then were both parties committed to warde, and not long after, the deceiptfull drift of the oath, which before lay hid, plainly appeared. To those which would sweare, it was said: for as much as contrary to the commandement of the Gospell you vwould haue sworne, the Kings will is that you shall neuer see your Churches; but being banished you shall lawfully receiue wast and vnhabited places, there to husbandry the ground; yet with this clause \* that you shall neyther say Psalmes, nor pray, or hold any booke to reade in your hand, nor baptize, nor giue orders, nor :: presume to reconcile any man. In like manner to those which refused the oath they said. Because you wish not the raigne of our Lordes Sonne, therefore you would not sweare: for which consideration it is commaunded, that you shall be sent away into *Corse* the Island, there to hewe timber for ships.

CHAP.

## CHAP. IIII.

*The horrible cruelty of the Heretikes: the constancy of Dionisia and her Sonne, with others.*

**T**H<sup>E</sup> Beast thirsting after innocents bloud, proceeded (during that the Bishops vvere not as yet exiled) and sent through all the Prouinces of *Africke* at once, his cruell tormentors; so that no place, no house, remayned free from lamentation, screeching, & outcryes. They spared not any age or sex, but such only as yealded to their will. Some they cudgelled with staues; some they hunge vp; others they burned. Women (and especially Gentle-women) they tortured openly naked, against the lawe of naturall honesty. One of whome our Country-woman *Dionisia*, I will succinctly intreate of. When they sawe that she was not only bolder, but more beautiful also then other Matrones, they willed her first to be vnrayed, and made ready for cudgels. Who in her payne cryed boldly vnto them: I am assured of my God; vex me how you list, only my woman-hood diclose yee not. But they with greater rage set her naked

:: Reconciliare præsumatis,

naked vpon an higher place, for a publicke spectacle. Amidst the stripes of the woundes, while streames of blood flowed ouer all her body, with a free voyce she spake thus vnto them: Ye Ministers of Satan, that which you doe, reckoning it my reproch, is to me an honour. Moreover in so great extremities, and already nowe a Martyr; being her selfe: vvell scene in the Scriptures, she animated others to Martyrdom. By this her holy example, she saued almost all her Country. And beholding her only Sonne (who was deinty, and as yet of tender age) to be somewhat daunted vvith feare of paynes, chastising him with her lookes, and becks, and checking him vvith the authority of a mother, she so encouraged, that he became thereby much the more constant: to whome amongst his terrible torments she spake as followeth. Remember (O my child) that in the name of the holy Trinity we were baptized: in our Mother the Catholike Church: let vs not loose the garment of our saluation, least he which inuited vs, finde not at his comming a nuptiall garment, and say to his seruants, *Caste them into vtter darkenesse where*

Diuina-  
rum Scri-  
pturarum  
scientia  
plena.

In Matre  
Ecclesia  
Catholica.

Matt. 22.

*where shall be weeping of eyes, & gnashing of teeth.* That payne is to be dreaded which neuer endeth, & that life to be desired which alway lasteth: With such words as these she made her sonne a Martyr. For the honorable youth (who had to name *Maiores*) yealding his spirit, in the combat of his confession consummated his triumphant course: and she embracing her sacrifice, giuing God thanks by mouth as much as euer she could, chose to bury him in her owne house, in consolation of her hope to come, that as often as vpon his graue she powred out prayers to the Trinity, she might conceiue confidence, that shee should neuer be estranged from her sonne. Howe many were by her (as I said) gayned to God in that City, it were tedious to recite. For howe great thinges her sister likewise, called *Datina*; and: *Loice* daughter of the holy Bishop *German*; and the honest Phisicion: *Emelius*, cosen to *Datina*; and deuout *Tertius* a man famous in Confession of the Trinity; or *Boniface* the *Sibidensian* did endure; vvith vvhat torments they were: torne: let him orderly declare that is able.

B. Leontia.  
P.S. P.F.  
Leontia.  
B. Æmy-  
lius.

Euiscera-  
ti. i. bowe-  
led.

CHAP.

## CHAP. V.

*Admirable endurance of Maiorc; and  
incomparable conquest of  
Victoria.*

WHO can also expresse, vvhhat paynes *Maiorc* a noble-mans slaue of the towne of *Tuburb*, did sustayne for Christ? who after innumerable blowes of stauces, was lifted vp with pullyes, and being carryed through the City in hanging wise, was nowe hoysted vp a loft, and in a moment by letting the ropes ship, lighting vpon the flintes of the streets, with the peyse of his body, dashed against the stoues like a stone. He was moreover often times haled along, and so crushed with the sharpe pointed flintes, that you might haue scene (by reason the vtmost skinne was rent asunder) the offlappes of his inward partes, hanging at his sides and belly. This man had suffered not much vnlike matters, in the time of *Genfericke*, rather then he would bewray the secretes of one of his friendes. Howe much more then, would he be furnished with constancy about Sacraments of religion? and if he shewed himselfe so trusty to his friend,

which

which only loued him; howe much more did he owe to him, who shal fully rewarde his loyaltie?

What outrages were done in the City *Cluse*, it is not in me to declare; for the very number of Martyrs and Confessors, it is not possible to recount. One Matron amongst them called *Victoria*, a true amplifier of her name, as she hung burning ouer a softe fire in the face of the people, was thus intreated by her vngracious husband, her children standing by. Why sufferest thou, O wife? If thou despiseme haue pity (thou hard harted woman) of these litle ones, whome thou hast engendred. Howe hapneth it that thou regardest not thine owne wombe, & settest nothing by those, whome groaning thou broughest into the world? Where is the plighted troth of matrimoniall loue? where are the bandes of wedlocke? Where is the honest contract drawne long since betweene vs? Regard I pray thee thy children and husband, and fulfill quickly the Kings commaundement, that thou mayest escape the torments yet at hand, and be rendred to me againe, and to our children. But she neyther giuing care to her childrens cry-

G i.

ing,

ing, nor to the Serpents flatteries, casting her eyes vpwardes from the ground, contemned the world with the desires thereof. Whome when the Executioners perceiued to be dead, after that her shoulders were with long hanging out of their place, tooke her downe fully bereft of life. And (as she afterwards told vs) a certayne Virgin came to her, who touched euery part of her body, whereby she became immediately whole and sound.

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### CHAP. VI.

*The resolute constancy of the Proconsull  
or Marshall Victorian, and his  
braue answer.*

**I**N what sort to extoll *Victorian* of the *City Adruent*, and at that time *Proconsull* of *Carthage*, through default of wordes I am ignorant. No man in *Africke* was richer then he, and held he was in estimation with the impious King, as one very faithfull in all thinges giuen him in charge. The King sent him word after a familiar sort, that if he gently assented to his commaundement, he would make account of him aboue all other: but the seruant of God gaue this confident answer.

I am

I am assured of Christ, my God, and my Lord: say thus to the King. Let him lay me vpon coales, thrust me vpon beasts, put me to all kinde of torments; if I giue place, then in vaine was I christned in the Catholike Church. For if there were no other life then this alone, which is present, & that we hoped not after an other which is eternall; yet would I not doe it, and for a litle temporall glory be so vngratefull to my Creator, which in such sort hath bestowed vpon me his faith. At which answer the Tyrant chafed, and with what torments and how sore paynes he afflicted him, humane eloquence is not sufficient to expresse, vwho triumphantly and happily consummating his course, receiued the Crowne of Martyrdom.

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### CHAP. VII.

*A story of two brethren in like sort, tormented with equall paynes.*

**N**EYTHERR is any body able to explicate the conflicts of the Martyrs, which they atchiued at the City of: *Tam-* ::P.S.Tam  
bar. P.F.  
Tambay.  
*bad*, vvh where two brothers of the City of  
:: *Kings-water*, well assured in our Lord, :: Aquil-  
gaue regionis.

E ij.

gaue each to other their faith, howe they would request the torturers, that they might be handled with like payne and punishment. When therefore at the first, hung vp with waighty stones at their heeles, they had remayned in that case all the whole day; the one of them desired that he might be let downe, and that a litle respite might be giuen him: the other brother fearing least he would haue denyed his faith, cryed to him from the engine where he hung. *Doe not so, doe not so brother: that was not our oath to Christ, I will accuse thee, when we shall appeare before his terrible Throne, since we sware vpon his body and blood, to suffer together for his cause.*

Saying these and other wordes, he imboldned his brother in such wise, to the agony of his passion, that he cryed out with a loude voyce. *Put me to what punishments you will, persist, vrge vs being Christians, with your cruellest torments: as my brother doth, so will I also.* With what fiery plates they were scorched, and with what instruments each was feared, and with what torments they were tortured, the thing it selfe declareth, in that the executioners themselues did cast them out of their sight, saying: *These fellows*

*will*

will make all the people followe, so that no man at all will be conuerted to our religion. This they said the rather, for that no blewish wannes, no token of their torments any thing appeared.

### CHAP. VIII.

*The Courage of the Tipasenses: and of them which spake, their tongues being cut out.*

**L**ET vs nowe hasten to speake to the honour of God, of that which was done in: *Tipas*, a City of the great *Mauritania*. As soone as the Towns-men sawe an *Arrian*, from a secretary of the Court, made their Bishop, & sent to destroy their soules, almost all the City fled into *Spainne* (the passage being very short) so that very fewe remayned behinde, such as found no meanes of shipping: whome the Bishop of the *Arrians* first by faire meanes, afterwards by threats, assayed to compell to *Arrianisme*. But they constant in faith, not only derided his madnesse, while he perswaded them: but also boldly celebrated the diuine mysteries, assembling together in one house. Intelligence receiued, he secretly sent information thereof vnto

*Procl. Tipas, at this day Tenes, or Tunes.*

G iij.

*Carthage:*



*Carthage* : whereupon the King in a great rage, directed thither a certayne Earle with charge, that in midst of the market-place, all the Prouince being there assembled, their tongues & right handes should be cut off at the very roote and stumpe: yet through the assistance of the holy Ghost, they so spake and speake still, as they did neuer before. If any man be incredulous, let him goe now to *Constantinople*, and there shal he find *Reparatus* a Sub-deacon, one of that company, speaking (& that eloquently) without any impediment. For which cause he is greatly reuerenced in the palace of the Emperor *Zeno*, the Queene especially honouring him with singular respect.

### CHAP. IX.

*The incredible tyranny of Hunricke towards his onc Vandals Catholikes.*

WHO may nowe in fit tearmes discourse, & reckon vp together the diuersities of paynes, which by their kings commaundement, the *Vandals* practised against their owne people? If a writer attempted particularly to recount the things that haue passed in *Carthage* only, though simply without all flourishing speech, yet would

would it trouble him to recite the very names of the torments: which to be true, is to euery body manifest, & is easely produced. For you may daylie see some without hands, others wanting their eyes; some depriued of their feete, many that haue lost both nose and eares; diuers whose shoulder-blades are falne out of their place by long hanging, or whose heads were sunke downe betweene their shoulders, by reason they were daylie tortured, and by ropes had bin much wasted vp and downe in the ayre. There were which by racking of the ropes insunder, fell head-long from the height where they hunge; and with mighty pitch very many lost the state of their braine, together with their eyes: and some their bones being crushed insunder, yealded forthwith their liues; others liued not long after. He that thinketh this a fable, let him aske of: *Vranius* the Ambassador of: B. Aulus. *Zeno*, in whose presence such things were most of all put in execution, because comming to *Carthage* he had cast abroad, that his comming was for the defence of the Catholike Churches. Wherefore the Tyrant to giue him to vnderstand that hee stood in awe of no man, in those places & streets

∴ Sabana.  
In Spayne  
this word  
is at this  
day current  
In Greeke  
also Saba-  
non, signi-  
fieh any  
death to  
mundisse  
withall.  
∴ Linthea-  
mina.

to be racked (*Epidophorus* sitting by and raging) before his torments tooke out ∴ the Chrisme clothes, wherewith he once vested this fellowe at the Font, when he vnderooke for him, vvhich priuily he brought about him to this purpose; and wauning them in the ayre, and lifting them vp that all might behold it, he is said with such wordes as these, to haue moued the vvhole City to lamentation and teares. These are the ∴ linnen (O *Epidophorus*, thou abused minister of error) which shall accuse thee, when the Majesty of the great Iudge shall come: they shall be diligently by me kept, in witnesse of thy perdition, and condemne thee headlong to the bottomlesse depth of the pit, which burneth with brimstone. These did cladde thee, arising without spot out of the Font: these shall vehemently persecute thee, vvhhen thou shalt with the rest, inherit the flames of hell; because thou hast put on cursednesse as a garment, renting and forsaking the true and holy robe of Baptisme and faith. What wilt thou doe (O wretch) vvhhen the seruants of the house-holder shall beginne to call together, those that were invited? Then the King beholding thee

thee who wert once called, and seing thee to want thy wedding rayment, shall with terrible indignation say vnto thee. *Friende, Matt. 22.*  
*howe enterst thou in, not hauing a nuptiall garment? I see not that which I gaue thee, I acknowledge not this to be that, which I bestowed vpon thee: Thou hast lost the habite of thy Knight-hood, which in defence of thy Virginall body thou warest. Tenne moneths I couered thee, I drew the signe of my Crosse vpon thee, I washed thee cleane with water, and adorned thee with the purple of my bloud: I perceiue not my scale in thy face; I see no character of the Trinity: no such can be at my banquet. Binde you him hand and foote with ropes, who would voluntarily separte himselfe in such sort from his Catholike brethren. He hath enlarged and pitched his lines, a snare, wherewith he hath both entangled himselfe, and stopped others from my feast. He hath laid for diuers a stumbling-bloke in their way: therefore with eternall shame and euerlasting ignominy, I caste him out from my table. While *Muritta* spake, *Epidophorus* being put to silence, was feared in conscience before the day of the fire euerlasting.*

CHAP.

## CHAP. XI.

*Banishment of the Clergie of Carthage:  
the notable constancy of twelue  
Quyristers.*

**A**L of them therefore preparing their  
backes for strokes, cheerefully went  
forwards to banishment, who being yet in  
their long journey, outrageous & vnmer-  
ciful men came (by setting on of the *Arrian*  
Bishops) to take from them, that which  
peradventure Christian piety had giuen  
them for susteynance: when as each of the  
so much more gladly sung. *Naked I came  
forth of my mothers wombe, and naked now I goe  
to exile: for God is not to seeke, howe to feede his  
hungry, nor howe to clothe vs in the desert.* Two  
*Vandals* moreover, who had often vnder  
*Genfericke* beene Confessors, contemning  
their riches, went with these of the Cler-  
gie into banishment, and their mother in  
their company. Out of this multitude of  
Confessors (that is to say of the Clergie of  
*Carthage*) as they were in their journey,  
twelue children by the suggestiō of: *Theu-*  
*corius* (who of a *Lector* was become a runne-  
gate) vvere to be seperated, such as he  
knewe to haue cleare strong voyces, and  
fit

al Theu-  
corius.

fit for musicke, & had beene his Schollers  
while he was Catholike. Quickly vpon  
his information were men sent, and with  
barbarous fury boyes to the number of  
twelue, are recalled from their journey, all  
seperated in body not in minde, from the  
flocke of the Saints; dreading yet their  
ruine, with sighs and teares they clasped  
their fellowes knees, that they might not  
be drawne away; whome neuerthelesse the  
rude Heretikes, parting with their mena-  
cing swordes, carryed backe to *Carthage*.  
But though they were dealt withall not by  
faire meanes (as their age seemed rather to  
require) they were found more resolute  
then for their yeares; and least they should  
sleepe to death, they lighted to themselves  
the lampes of the Gospels light. At this  
the *Arrians* conceived grieuous indigna-  
tion, blushing for shame to see themselves  
ouercome by boyes, and enflamed there-  
by, vwill them to be beaten afresh vvith  
wandes, whome fewe dayes before they  
had cut with many lashes. Sores are made  
vpon sores, and the hurts renewed waxe  
rawe afresh: yet came it to passe through  
our Lordes assistance, that their small age  
fainted not for payne, and their courage  
increa-

increased, so that they waxed strong in faith: whome nowe *Carthage* honoureth with great affection, regarding this *Quyre* of twelue boyes, as of twelue Apostles. They dwell together, they table together, they sing together, they rejoyce in our Lord together.

### CHAP. XII.

*The Martyrdomes of certayne: and the earnest entreaty of Bishop Eugenius.*

IN those dayes two Marchants of the same City, who both had to name *Fru-mentius*, were crowned with a notable Martyrdome. Seauen brethren also, not by nature, but by grace (as which lived together in one Monastery) accomplishing the agony of their confession, came to the garland whose flourish neuer vadeth: *Liberatus* the:: Abbot, *Bonifacius* a Deacon, *Seruus* a Sub deacon, *Rusticus*:: a Sub-deacon, *Regatus* a Monke, *Septimus* a Monke, and *Maximus* a Monke: For as then more cruelly did the Bishops, Priests, and Clergie of the *Arrians* rage, then the King and his *Vandals*. For euery where those Bishops with their Clergie, ranne vp and downe, persecuting vs with their swordes by

:: Abbas.  
:: Subdiaconus.

by their sides, as namely one *Antony* a Superintendent of theirs, & somewhat crueler then the rest; whose practises against vs were so abominable and incredible, that they can not be vttered. His residence was in a City neare to the wilderness, which joyneth vpon the Prouince of *Tripoly*. As an vnfatiable beast thirsting after Catholikes bloud, he ranne here & there, roaring after his pray: and impious *Henricke* acquainted with his fierce disposition, would needs banish *Eugenius* into the coasts of that wilderness. But *Antony* to whose custody he was committed, kept him so close and straight, that no man could haue accesse; and besides by sondry afflictions, guiles, and paynes, thought to make him away. The holy man while he bewayled the sore persecution, and wore out his aged limmes by rough haire-cloth, and lying on the bare ground, watred his couch with deuout showers of teares; fell at last into the troublesome disease of the palsey. At newes whereof the *Arrian* conceiuing great joy, ranne in hast to the Cell of Gods exiled seruant: and when he perceiued the true Bishoppe, through stopping of his disease to muffle in speech, he

he cast in minde to destroy him out-right, as to whome he wished not long life. Willing therefore the sharpest vinegre to be brought that could be found; he powred the same into the reuered old mans jawes, notwithstanding that hee abhorred and loathed it. For if the Lord of vs all, which came to that end to drinke it, when he had tasted it, refused to drinke; howe much rather should this faithfull servant and Confessor of his reject it, when hereticall fury pressed it vpon him? By this vinegre increased that noysome disease, of vvhich yet afterwarde (Christ of his pity mercifully assisting) he became hole.

## CHAP. XIII.

*The barbarous and vaine outrage of an  
Arrian Superintendent, against a  
Catholike Bishop.*

**B**Y the like banishment and vsage of *Habet-deum*, and other of our Bishops, is easely manifest, how grievously the City of *Tamallum*, wherein *Antony* made his abode, might be vexed. For whereas he had, vvith sondry afflictions giuen him vexation, neyther could make him an *Arrian*, but found the Champion of Christ  
al-

alwaies constant in his profession; neuer-thelesse had promised his confederats to ouercome him, saying: *If I make him not of our religion, I am not Antony*: now perceiving that he failed of his boast, he inuented thus to doe. Tying the Bishop hand and foote with bigge bandes, and gagging his mouth that hee might not crie out, he cast vpon him water of rebaptization, as he counted it: as though he could aswell binde his conscience, as his body; or that he were not present by his grace, who heareth the groanes of the fettered, and searcheth the secretes of harts; or as though the false water, could take away such a perfect resolution, as the man of God had already sent to heauen, teares being the messengers of his hart? He then loosed the man of his bandes and with semblance of great ioy merily saide. Behould brother *Habet-deum* you are now made a Christian of ours (what can you now doe, but consent to the Kings pleasure?) to whom *Habet-deum* answered. Nay (wicked *Antony*) \* there is more \* *Ibi est*  
tall sinne and damnation, where consent *mortis*  
of will is obtained: I stood fast in faith, *dánatio.*  
& confessing it with often speech main-  
H j. tained

tained with open protestatiō, that which I beleue now, & alwaies did. After that thou hadst bound me with chaines, stopping the entrance of my mouth; in the tribunall of my hart, sent I vp to the view of the heauenly Emperours, the actes of this my sufferance, the Angels subscribing thereunto.

### CHAP. XIII.

*More of the Arrians tyranny, and how they rebaptized people by plaine violence.*

**L**IKE violence was generally vsed by the Tyrāts. For the *Vandals* were to this purpose, sent about euery where, that they might bring al passingers, to be destroyed by their Priestes: who when they had slaine their soules with that erroneous water, gaue them a bill or ticket; that they might no more haue violence offered. For it was not lawefull either to priuate men, or to marchants and men of affaires, to passe any where, except they shewed a testimoniall, discouering the death of their owne soules. Reuelation whereof, Christ long since opened to his seruant *Iohn*, where hee saith. *Is shall*

*shall be to no man permitted to buy or sell, but to him that hath the marke of the beast in his forehead, and in his hand.* Their Bishops also & Priests, march about townes & villages in the night season, with a band of weaponed men, and (theeues of soules as they were) \* breaking open doores, entred in with water and sword: and whom they found at home (some of them peradventure sleeping in their bedds) they sprinkled with their thunder and fierie showre, and all at once with Simoniacall crie, called them their Christians: so that they seemed rather to make a May-game of \* their hereticall water, then a matter of religion. Those of least capacity, and dul spirit, reputed, that by this meanes, the sacrilegious abomination was accomplished in them: but the wiser sort comforted theselues, in that it could not hurte them, which had beene done to them repugning or sleeping. Many did presently cast ashes vpon their heads; some did put on mournfully haire-cloath, because such a change had hapned, others did anoint themselues with filthy dirt, renting to fitters the Chrysoms which had beene laide vpon them, and with faithfull hand

H ij. casting

Apoc. 13

\* B. Despicatis pos. ianuarum. PF. Despicatio ianuarum

\* Sux hæ reseos aquam. & so hath B.

casting them into draughts and stinking places.

CHAP. XV.

*Children taken from their parents: the manly courage of a Physicians wife.*

WITH semblable force, was before my eyes, in *Carthage*, a Gentlemans sonne of seauen yeares old taken from his parents, by *Cyrillas* commandment. The mother (all matronlike gravely laide aside) ran after the theeues through the Cittie, her heaire about her eares, & the child cried as wel as he might, *\* I am a Christian already, by Saint Stephen I am a Christian*, whose mouth they stopped, and drenched his guiltlesse infancie in their puddle.

Like prank they plaied with the children of honest *Liberatus* the Phisition: For being commanded with his wife & children to banishment, the malicious *Arrians* thought it best, to divide the little children from the parents to prove if by tendernes of affect on they might overthrow the fathers constancie. Separated are the younglings from their parents, whereat

as

as *Liberatus* was about to shed teares, hee was by his wife reprehended, and the teares as they were issuing forth dried vp: For in this wise she spake vnto him. And wilt thou (my *Liberatus*) loose thy soule for thy children? esteeme them as if they had neuer beene borne; for Christ will at full be reuenged in them. See you not, how they crie, & say that they are Christians? What this woman did also in the sight of the Iudges must not bee concealed. When her husband and shee were imprisoned (but seuerally that one might not see the other;) word was sent to the woman, that shee should nowe lay away her stubbornesse, for that her husband had obeyed the Kings commandement, and was become a Christian of theirs. Let me see him saide she and I will also do as please God. Being led out of prison, shee found her good man standing before the iudgement seate, compassed with a great multitude; & thinking it to be true which the enemies had feigned, caught houlde with her hand vpon his garment next to his throate, and before them all throtled him, saying: vngracious and reprobate, vnworthie of Gods fauour and mercie,

H iij.

why

\* In P. F. is this repeated Christianus sum.

why wouldst thou flourish for a litle while & perish euerlastingly? what wil thy gold profit thee? what wil thy siluer; wil they deliuer thee fró the furnace of hell? This she said and much more. To whome her husband answered: what ailest thou woman? what seeest thou? or what maist thou (perhaps) haue heard say, concerning me? In the name of Christ I remaine Catholike still, neither shall I euer forsake that, which I yet hold fast. Then coulde the heretickes, being guilty and detected of their lye, no longer colour their treacherie.

### CHAP. XVI.

*The voluntary exile of sundrie persons:  
the Supplication of Bishop Habet-  
deum to the Kinge.*

I Haue briefly spoken already of the monstrous violence and outrage by them vsed. VVhich many fearing, hide themselves: some in caues; others in vn-couth places, both men and women, no man being of their counsaile: where for want of reliefe, ouercome with hunger or colde, they breathed forth their contrite  
and

and afflicted soules, carrying with them among their tribulations the security of an vnuiolate faith. In such plight was found *Cresconius* a Priest of the Cittie *Mixent*, in a caue of the \* *Quixan* mountaine, already deade, & his body beginning to draw to corruption. Seing we haue newly mentioned *Habet-deum*, he came to *Carthage* and thought good to goe to the abominable King, to manifest to him his conscience, which had alwaies beene familiar and well knowne to God. Neither could *Antony* hold him backe for verie shame. He offered to the King a Supplication hauing in effect these words? What haue you now obtained at their hands which are fledde? or of them which you banished? yee haue daily spoiled them of their substance, yee haue deprived them of Church, country, and home: you haue onely lefte them their soule, which also you seeke to make \* captiue. O times, O corrupted manners? All the world vnderstandeth it, and the persecutor himselfe seeth it. If it be faith which you follow, why vexe yee the members of the true faith, with so enormous persecutions? what meddle you with our banish-

H iij

ment?

\* B. Quixan. P.F. & P.S. Ziquens but Ptol. hath Vuixan and Plinie Quiza.

\*



ley, began to bring forth a duskish, rather then a flourishing haye; forthwith a scalding wind was at hand, scorching it all, and withering it away. For the dusty season vnder a hotte ayre, chafing al things, had filled euery place as with a cloud. Al trafficke was ceased, no ploughes with labouring Oxen turned vp the gritte of the ground; for neither were Oxen alive, nor any ploughes remaining. And of the country Peasants, part were dead the other part seeking their graues. And for as much, as through the incōuenience of the famine, neither buying nor selling were accustomed, nor the earth duely tilled, troopes, and in a manner carcases of olde people, of young men and maydes, of boyes and girles, were in euery place scattered abroad, through townes, villages, and each particuler citie, wherefoeuer they could, and in such sorte as they could, and in such sort as they might. For seeing they were become like a naughty and froward body, prouoking Gods wrath at the waters of contradiction; they felt hūger as dogges, not that they might finde foode, but that they might feelee the Trinity reuenging, whom they had so denied.

Num. 20.  
Psal. 57.

nied. Some did spreade themselves ouer the fieldes; others sought the secretest places of the woods, searching after olde rootes of hearbes, or of such trifles. There were, which about to enter into their house, fell downe by companies on the very threshold, being conquered by famine. The high waies and pathes were full of carcases: the stincke breathing from the deade, killed the liuing on all sides. Burials abounded of those which daily deceased, and there was no vertuous abilitie to bestow the charity of the graue: for famine raging, the liuing were not sufficient to bury the deade; and they themselves also soone after to dye. All men greatly desired to turne their owne liberty & their childrens, into bondage; but they found not vnto whome. Mountaines and hilles, Streetes of the Citties, waies and pathes, made one common graue for all, to whom consuming neede denied sustenance. The *Vandalls* themselves, whom before the sundry spoiles of many Princes, & possession of *Africa* had enriched, were now most of all oppressed with necessity: and how much the statelier they seemed to themselves, by multiplying

Could they well be called by any other name then *Barbares*, a name importing their fierce crueltie, and dreadfull terror? with how great gifts soeuer yee honour them: with how great seruices soeuer ye appeasethē, they know not how to doe otherwise, thē to enuy *Romans*. And as touching their inclination and ayme, they euermore endeouour to blemish the glorie and stocke of the *Roman* name: neither are they willing that any *Roman* should remaine aliue. And where they are found to spare whom they hould in subiection, it is but for their seruice that they spare them: for they neuer loued any of the *Romans*. If euer barbarous and rude Pagan, cared to debat with vs in matter of faith by argument, then will likewise the *Arrians* heresie come to disputation. But when could it euer obserue any reason, since it seperateth God our Sauour from God the Father: By fraude and calumination maintaine they their cause: and like a tempestious whirl-wind, with their storming rage, would they turne all upside dowe. If disputation by Bishops was expedient, what is to doe with hanging vp from ground, with fire, hookes, and with

with gallows? why hath continuallie the *Arrian* brood inuented such kinds of tormētts against guiltlesse persons, as not *Mexentius* himself did euer excogitat? Against innocēcy haue outragious furor & couetous cruelty fought, to destroy mens soules, and rauin away their substance. If conference were wished, wherto tendeth rapine of other mens goods; and not only from Priestes, but from all the Laity; who reioyced when they were spoyled, and with great consolation receiued the ransacking of their substance.

### CHAP. XIX.

*Lamentation of the Auctōr for the miserie of Afric: & inuocation of the praier & meditatio of Saints, for redresse therof.*

**A**pproch now (I pray you) all ages, all sexes, all estates: approach all ye that beare the name of *Catholikes*; who are ouer all the world borne in your Fathers bosome; who alone know how to impart a true brotherly affection, who haue learned of *Paule* our instructour both to reioyce with them which ioy, & to lament with them which sorrow. Assemble together

and yong men haue learned to treade sharpe and rough wayes: trained vp in cloisters of monasteries, they haue beene led into captiuitie of the *Morians*: and her holy stones are disperfed, not only in the higher end of the streets, but euen in the dreary metall mines. Tell confidently you may vnto her protector what tribulation shee is in, and how her stomacke is disquieted with excessiue weeping. For shee sitteth among the Gentiles finding no ease, and there is no man to comfort her. I sought among the Fathers of the East to see who bewailed her, and there was not any. I searched a comforter & I found him not, while in her hunger shee fed vpon gall, and in her thirst drunke vinegar: imitating the passions of her spouse and Lord: who therefore, suffered for her, that shee might follow his steppes. Pray O ye Patriarkes, of whose stocke shee is borne, who now so traueileth in earth. Pray, O yee Prophets, knowing her affliction, whose prayse you by Prophecie, so long before did sing forth. Be \*intercessors for her, O Apostles, seeing to gather her together you ranne as swift coursers ouer the whole world, our Lord reyning the bridle.

\* Suffragators.

ble. Thou principally, O blessed *Peter*, why art thou silent for the sheepe, \* and \* *Ioh. 21.* lambes commended to thee, with great care and regard, by our vniuersall Lord. Thou, O holy *Paul*, instructor of the Gentiles, who from *Hierusalem* vnto *Slauony* didst preach the Gospell of God; aduize what the *Arian Vandals* doe, & how thy children lament in captiuitie. O all ye Apostles, poure forth together your grones for vs. Wel we know that we are vnworthy for whom you should entreate: forasmuch as these calamities which haue fallen out for our probation, haue not bin set vs as to the iust is wot, but as plagues for our deserts: yet pray for vs your children (euill though we be) as Christ praid for the *Iewes* his enemies. Let that suffice for our chastisement, which hath already beene laide vpon vs: and now at last let forgiuenes bee solicited for sinfull wretches. Let it bee saide vnto the reuenging Angell; *It sufficeth; hold thy hand.* Who is ignorant that our approbrious wickednes procured all this for going astray from Gods commaundements, and refusing to walke in his lawe. But prostrate wee be- \* *Vestros* seech you, that yee despise not \* your peccato-  
I ij. mise- res.

miserable sinners; for his sake who from poore fishermen rayfed you to the hight of Apostolicall dignity.

Most mischieuous *Huneric* held the dominion of his kingdome seauen yeare, ten monethes: then consummated the race of his life by a death correspondent to his demerits. For he putrified and boyled out vermine; so that not his body, but gobets of his body may be said to be buried. \* And as that King long since transgressor of the lawe giuen had no other buriall then the buriall \* of an Asse: so perished and soone, this (execrable Tyrant) by semblable ignominious death.

### CHAP. I.

\* *The Passion of seauen blessed Martirs which suffered at Carthage vnder King Huneric* \* 6. Non. of Iuly.

**A**Ttempting to set forth the triumphes of blessed Martyrs, I first implore aide of God, to the declaration of their actes, that hee which accomplished vnto them conquest and victorie, vouchsafe also to affoorde vnto mee (although unworthy and vnderferuing) some ornaments how

how meane soeuer of vtterance: For then shal I be able to expresse what is desired, if they for me wretch make supplication vnto our Lord. The seauenth yeare it was of most cruell and no lesse impious: *Huneric*, when behold the ancient enemy, that olde & craftie serpent, spitting forth the venom of his threforked tongue, vsing for an instrumēt one *Cirillus* a Bishop \* of the *Arrian*. madd heretickes, subuerting and possessing the mind of the bloodie Prince, so to perswade him, that hee could not euer enioy a peaceable, & long continued raigne vnlesse he vtterly abolished the very memory of innocents, (though neuertheles through Gods iust iudgement preuēted by a most shameful death, scraling with vermin he breathed out his ghost) with gory mouth began to persue the multitude of Catholikes, who through all the Prouince of Africa had multiplied much ilike what was foretold to *Abraham* the Patriarke: to wound thē by the \* glayne of rebaptization, and to soile with his muddy swarth, the stole of one cleane baptisme, which Christ washing in the wine of his flesh, & wringing in the presse of his Crosse had perfectlie whitened.

I iij.

\* Arian  
manitarū  
P.F.B.A.  
rianoru.

\* Gladio  
rebapti-  
zatis.

\* Ier. 22.

\* P. P. Nj  
cassj &c.

\* B. The  
Passion  
of seauen  
Christian  
brethren.  
Seeke lib.

3. cap. 12.  
\* The 2.  
day.

whitned. The Tyrant therefore admitting (as he was both easie to be caried away, and fierce) that serpent in suggestion, began to shake all *Africa* at once with sauage edictes.

## CHAP. II.

\* Bis-acutum.

\* Per iudicatis venerabilibus portis.

First and foremost hee sent parling by inhumane banishment into far lands a notable company of Priestes and Deacons: to whom for compassion he commanded to giue the \* twy-edged sort of grayne which only beasts feede vpon; & neither dishusked by the myll; but the branny scorce remained vpon it. Afterwards moreouer, his madnes and impietie encreasing most vnmercifully gaue he commandment this simple sustenance to bee withdrawne. Not long after this, willed hee yet further, the Churches (\* whose gates were in time past held so venerable) to bee mured vp strongly with huge morterworks. As for monasteries; as wel those of mē, as those of holy virgins, hee charged to be deliuered vp together with their dwellers into the hands of the Gētiles, (that is to the *Morians*.) Semblable was the lamentation of all; semblable

en-

entire and full of resolution of dying for Christ: semblable floudes of teares trickling from their eyes For our Lord nowe permitted them to be fed with the bread of teares; and to drinke their measure of teares, if not teares without measure. And if there were \* of Rauens some prone to \* Gen. 8. destruction, which departing forth of the percutiā arke stayed eger vpon the dead carkases; ceruorū. greater yet was the number of happie Doues persisting in the name of the *Trinity*. How many noble & excellēt persons; Lords of ample & large demayn exchanged land for heauē, rēdring vp both body and goods? and how many tender and noble Gentle-women were contrary to naturall honesty whipt with rods, in face of all the people; and excruciated with sundry torments, euer bare away triumphant monuments of victorie? How many yong children deriding the inhuman edictes, first despised the world ere they entred the inticing pathes thereof?

## CHAP. III.

IN those daies were also seauen (as concerning association of our Lords seruice, brethren) who dwelt with one hart

I iij.

and

## CHAP. 4.

SOONE came this to the Tyrantes  
 Seares, who drunken with furie, willed  
 them yet more to be constrained by vn-  
 heard-of torments, & loaded with more  
 pleasant shackles. Thē gaue charge that  
 a shippe should be filled with bundles of  
 dry fewell; them to be fast bound in the  
 same vessell; so fire to bee applied in the  
 midst of the sea; whereby they should be  
 burnt to death. As they were brought  
 forth out of the prison; the multitude of  
 Gods people accompanied those warri-  
 ars of the *Trinity*, who as innocent lambes  
 were led to be sacrificed; contemplating  
 the weighty and horrid yrons; no lesse  
 then as rare iewels. For bonds these were  
 not indeed to bee reputed, but rather or-  
 naments of brauery: With cheerefull a-  
 lacritie went they toward execution, as  
 if they had hastned vnto a banquet; sing-  
 ing through the passages of the streetes  
 with one voice vnto our Lord; *Glory in the  
 highest to God; and in the earth peace to men of  
 good will.* This is our desired day; more  
 festiull then any festiuity: *Now behold is  
 the acceptable time; now behold is the day of sal-  
 nations*

Luke 2.  
 2. Cor. 6.

nations; when for the faith of our Lord  
 God we endure addrested death, *that wee  
 may not lose the garment of obtained faith.* The  
 people also with common voice cryed:  
*Feare not O seruāts of God, nor dread the threats  
 and terrors of tribulations present: dye we rather  
 for Christ, as he died for vs, redreeming vs with  
 the price of his sauing blood.* One neuerthe-  
 lesse by name *Maximus* a child of their cō-  
 pany, laboured those authors of euil with  
 vehement endeouour to disioyne from so-  
 ciety of the Saints, saying *Why hastnest thou  
 prety boy vnto death? let them goe, they are mad;  
 beare thou our counsaile, that thou mayst obtaine  
 thy life, & goe to the great Kings court.* Where-  
 vnto he, though a child in yeares, yet cri-  
 ed with mature grauity, no man gets me  
 from my holy Father that *Liberatus*, and  
 from my brethren, who bred mee vp in  
 the monastery: with them I liued in the  
 feare of God, with them I desire to dye;  
 with whom also I trust that I shal attaine  
 the glory to come. Thinke not that you  
 can seduce my childhood: seauen soules  
 sith our Lord would assemble vs, hee will  
 in like sorte vouchsafe to crowne vs all  
 with one martirdome. *As none perished of  
 the seauen Machabees so the number of seauen  
 shall*

1. Mac. 7.

church of *Celebrina*. Thus in confession of the *Trinity* suffered the thrise-blessed Martirs, accomplishing a glorious prosecution of their combate, and receiuing crownes of our Lord. To whome is honor, & glory, world without end, Amen.

*The end of B. Victors historie of the Arrian persecution in Africa against the Catholikes.*

Plame. 146.

*Our Lord reedifying Ierusalem shal gather together the scatterlings of Israel: hee who healeth the crushed in heart and bindeth vp their bruises.*

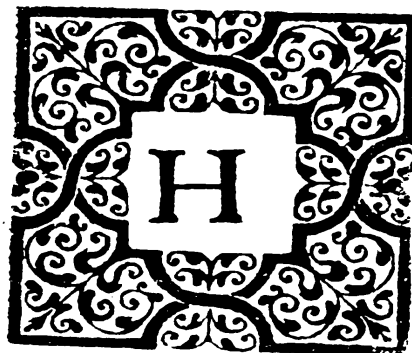
Concerning proceſſe of the persecution after the good hound King *Huneric* had yelped vp his last; not much is extant in authors: albeit that it continued outright (not at all times indeed with tenor of equall terrour) some 90. yeares space, as witnesſeth *Iuſtinian* in his lawes. But good eſtimat thereof may be gathered by the life of *S. Fulgentius* moſt authentically written by one of his owne diſciples vnto his ſucceſſour *Felicianus*.

THE

THE LIFE OF SAINT  
Fulgentius Bishop of Rulp.

Suaris  
1. die Ianuarij.

I.



VNERIC the *Arrian* King of *Vandals*, after that *Carthage* had beene by them subdued, exiled all the Senators into *Italy*: one of whom was *Gordian* Grand-father to *Fulgentius*. Which *Gordian* being deceased, his sonne *Claudius* returning to *Carthage*, although their house had beene giuen to *Arrian* Priests; yet recovering great parte of his heritage, by fauor which he found at the Kings hands: and departing to *Lepte*, there established his habitation. *Fulgentius* there borne, was by the diligence of his carefull mother *Mariana* (For soone was his Father taken from the life of this mortality) trained vp in learning: and caused to be instructed in *Greeke* before hee tooke in hand *Latin*, that thereby he might attaine to greater perfection & skill in that strange tongue. So highly profited he in all good partes together with encreasing yeares, that his mother

mother exceedingly reioyced in his wisdom and towardnes: greatly easing by his presence the discomfort of her lost husband; and permitting to his government the ording of her household. In which charge he bare himselfe pleasurable to his friends, reasonable to his illwillers; to the seruants aswell milde in direction as seuerie in correction; & diligently vphold his patrimony. Being at length instituted the Kings collector, and prescribed to bee rigourous in exacting of the rated payments: heavy to his soule, began the burden of worldly busines to wax. And vaine flattering felicity yeelding disgust, by litle and litle the loue of spirituall life seemed to take roote in his hart. first encreased a desire of reading & praying: then ca<sup>t</sup> he in mind to frequent monasteries; and beheld by experience the sweet conuersation of Gods seruants. Wh<sup>o</sup> perceiuing as they had no worldly solace, so to haue no wearines; as no temporall ioyes, so no vexation of spirit: and withal discerning with what cheerefulness and alacrity sundry persons, yea yong-men, walked the straight vway of perfection in perpetuall continency; he brake

brake out vwith himselfe in these vvords. *Why trauncile I in the world which shall yeelde me no future & lasting reward? Although better it be to weepe well, then ioy ill, yet if to ioy be our desire; howe much excelleth their ioy, who haue a good conscience towards God, who dread nothing but sinne, doe nothing but accomplish the commandements? Charge we labours: and as I before endeuoured among my noble friendes to appeare more noble: so now let my employment and solicitude bee among the humble and poore seruants of the Highest to become more poore and humble; turning by Saint Mathevv's example from a Publican to a Disciple.*

Resolued to renoūce terrene delights, and to render himselfe partaker of that kind of life, vvhich in vpright disquisition the arbitrary discussion of his inward thoughts approued & extolled; least yet sudaine change might breede him some annoyance either in body or minde, hee put himselfe into exercise of fasting; and auoiding the company and accustomed complements of his olde acquaintance, and familiers, he gaue himselfe solitarilie to reading and oraisons: so that euen in a seculer profession he conuersed as a perfect Monke. All those which knew him

K j.

were

II.



were stricken with wonder and admiration at his extraordinary carriage: imputing this strict demeanure of a man so delicately brought vp to proceed from necessity and priuy pouerty. When he had now made some prooffe of such thinges wherein he conceiued difficulties might grow: and well vnderstood the abilitie of a couragious wil prouoked and ayded by the concurrence of diuine grace: perusing (among other theologicall treatises) the discourse of Saint *Austen* vppon the 36. *Psalme*, his loue of perfection more strongly encreased: so that he determined out of hand to effectuate his holy designe. It came in his minde by secret departure in vnknowne apparell to sequester himselfe: but then reflecting that his conuersion, if hidden, would only auayle himselfe; if published, might be an incitation to others: he without delay went to Bishop *Faustus* a good and godly personage (one of those Prelates whom *Himeric* had confined vnto certaine places neere vnto their owne country; whereby they might sooner relent) beseeching at his hands monasticall habit. For in a litle monastery which hee had erected, held  
his

his residence. The prudent Bishop well knowing the worldly cōuersation of the yong mā in time past, gaue no credit vnto his purpose, nor cōforte vnto his request: but willed him first learne to become a lesse delicat lay-man: and gently put him from him. But he humbly kissing the Bishops hand besought him very affectuously not to repell him vtterly; but graciously to open vnto him the monastery dore, and admitte him for one of his disciples. Importunity declared sincere resolution; sincere purpose deserued credence, and obtained admission. Fame of the thing spreading abroad; some despaired successe because of his former daintines, others considered his excellent wit were rayfed into expectation of some noble and worthy consequence. Diuers of his familiars excited by imitation of his renūciation, addicting themselues to the like life, only his inconsiderat & worldly minded parent grew greatly disquieted & frightened. As if her *Fulgentius* were now dead (albeit well were hee deade who so died) she impatiently runneth to the monastery, brawleth with B. *Faustus*, & crieth out; Restore the sonne to his mother,  
K ij. the

strayned here and there vp & downe by fleeing to hide himfelfe: and *Fulgentius* had no better shift then to get to another litle monastery gouerned by Abbot *Fælix*; who not ignorant of his vertue, gladly would haue designed vnto him: which honor *Fulgentius* constantly refused: but to take part of the charge vpon him, the consent of the company imposing it, hee could not stily deny. So that these two holy Fathers equall in loue of God and their neighbour, equall also in vertue, & like in conditions, mutually gouerned; each fearefull of offēding the other, each vigilently attending to the behoof of the couent: bnt one peculiarly addicted to instruction and institution; the other to ordering the affaires & to necessary prouision.

**IIII** This monastery being in like sorte by tumults dissolued; they passed with their whole company into more remote & vnkowne parts of *Africke*; lastly settled in the territory of *Sicca*, not without great fauour of people and no lesse profit and gaine of soules: Vntill one *Felix* a Priest of the *Arrian* heretikes, who not farre of preached his perfidious doctrine against the

the ancient faith, through emulation and spite spurned against them. This fellow, great in power and auctority, but greater in malice, growing into feare, least by means of *Fulgentius* (whose learning now began to wax famous) fundry whom the *Arrian* nouelty had reduced might be reconciled: caused to be beset all the waies and pathes of the resorte of these two Monks. For *Fulgentius* though no Priest, yet vnder habit of a Monke fulfilled indeed the office of a Priest; not by reconciling any, but by holosome aduertisemēts winning and drawing whom he could to reconfiliation. Necessary it was that who had shewed themselues such valiant warriors by abstinence, should a litle fall into persecutors hands, to the intēt that by participating also in the combat of martyrdom, suffering inflicted torments for their faith, they might know and vnderstand how much they had profited. It fell out therefore that these two as they walked by the way, lighted into the watchmens hands: & after apprehension were presently seuered, and carried (wel charged with bonds) vnto the *Arrian* Priest. Without faulte became they in this sorte

K iij.                  prisoners,

prisoners, and without warre captiues. *Felix* at the very first fright cast away frō him certaine money which he hapned to haue about him for the brethrens sustenance; committing vnto GOD that which onely for Gods seruants, had beene reserued. The *Arrian* at their approach before him very roughly and bluntly demaunded why they came out of their country in secret sort, to subuert *Christian Kings*: Kings terming all such as hee and his like had peruerterd from the faith *Catholike*. As they prepared to answer and would faine haue spoken; he commanded them first to bee scourged. *Felix* out of his great charity made presently request, that brother *Fulgentius* might be spared: who (saide hee) can not well liue to endure the extremity of the torment, but will of liklyhood send forth his innocent spirit vnder your hands: let rather your wrath be wholly wreaked vpon me, in whom lieth the absolute cause of our action. What I confesse I know to be true. *Felix* therefore was most cruellie beaten: but not that *Fulgentius* should escape: Who being of tender constitution, as noble-borne, with much adoe susteyning

ning the blowes of the staues (as himselfe afterwards tolde vs) aduised howe either to mitigate the enraged tormentor, or to gaine some respite and ease and cried out, that willingly hee would say somewhat, desiring that he might be heard. Stripes and bastanados being intermitted, he began with his sweet eloquent mouth to recite cause of his trauaile into those quarters: giuing to the Aduersary no small wonder at his learning, and his flowing speech. Almost had the Priest forgotten his cruelty, and shame of the iniury was ready to embrace his obdurat heart: yet least he should appeare ouercome with his words, he cryed out fiercely: Lay him on lustely, and multiplying your blowes rend this prattler: what? weenes he, I trow, to seduce me also? Incredibly hereupon is he againe beaten: and then both of them deformedlic shauen, stript of their clothes and sent away packing all naked. But vnto them bredde neither such nakednesse, nor such boldnes, confusion: Nay verily by so base an iniury sustained for conscience sake, singulerly were they beautified. Forth then from the *Arrians* house departed they no otherwise thē as from a glorious

rious combat, and as crowned with laurels of victory: & in their returne found luckily the money which Abbot *Fælix* had throwne aside. Rumor of this detestable facte gaue vnto sundry no smal offence, and namely to the *Arrian* Bishop of the dioces: who had helde *Fulgentius* deare and much fauoured him, while hee was yet a lay-man; and was now ready to prosecute reuenge of his profered violence, in case he would seeke it. Whereunto when many perswaded him, *Fulgentius* gaue them this humble deniall. *Lawfull it is not for a Christian to meditate reuenge: well knoweth our Lord how to repay the iniuries inflicted on his seruants. If my case bee venged, then loose I reward of my patience. Especially seeing it might scandalize many litle ones, if I a Catholike and a Monke, should require iudgement at an Arrians hand.*

V. *Fulgentius* reading the wonderful liues of the *Egyptian* Monkes, sayled thitherwards (accompanied with only one brother) aswell to liue vnder a more stricte rule, as also to leaue the title of Abbot, & to liue againe vnder obedience. Driuen was the shippe by force of weather and winde to the hauen of *Syracuse*, chiefe Citie

tie of *Sicilia*. Bishoppe there, at that time was holy *Eusalius*; who had a proper, monastery, whereunto he frequently resorted, when he was somewhat voide from Episcopall cares. In very charitable sort were they by this Bishop entertained: he perceiuing the sufficiency of *Fulgentius* enquired the cause of his voyage; who pretended search after his parents; as loath of pure humility to lay open his intended purpose: (and spirituall parents he indeed sought) *Eusalius* easily found the feigned answer, and by further questions receiuing the true motiue, disswaded such iorney, assuring him that *Egypt* was in schisme and seperated from the communion of *Blessed Peter*: and added *Without faith impossible is it to please God: and what profiteth it to afflict the body with fasting, when the soule shall want spirituall comfort? Neither put thou thy faith in hazard vpon conceined regard of a more perfect life.* At *Syracuse* liued *Fulgentius* one winter and though not but at the good Bishops charity, yet ceased hee not of that litle studiously to relieue the necessities of others: and winter being past, he visited *Ruffinianus*, a Bishop likewise but heretically liuing in an obscure

\* obscure smal islet of the *Sicilian* shore; beseeching his aduice also concerning the purposed iorney. Of whom in semblable sort dissuaded; hee was about to returne to his monastery: but better aduised would not omit the *memory of the Apostles*: but sayling to *Rome* venerably visited the places of holy Martyrs: and there beholding the order of the *Roman* Nobility, triumphant pomp of King *Theoderic*, & vniuersall gladnes of the cittie; he yet respected not such worldly toies with delight, but by sight thereof stirred vp his minde to desire of heavenly ioyes: giuing this lesſon of admonition vnto his company. *Howe beautifull may the celestiall Hierusalem be when terrestriall Rome so glittereth? If such honor be giuen to louers of vanity; what glorie shall be imparted to the Saints, louers and followers of truth?*

V I. Returning into *Africa* to the incredible ioy of his Monkes, being desirous of rest for loue of contemplation, but finding distractions in his monastery by necessity of charitable charge; to auoid the burden and care of ruling others, hee priuily stole vnto another monastery farre off amidst the shelly rockes of the sea, destitute

tute in a manner of all humane solace & necessities. Where being receiued; as much as he passed all others in excellencie of learning and spirituall eloquence, so farre subiected he himselfe to al in humilitie and obedience: many bookes hee there copied out very faire with his owne hands, and not seldome made necessarie implements of Palme leaues. The rather in such secret sort had he sequestred himselfe into other quarters, for that his estimation was growne to be such, as that the noble-men and gentry imploied themselves in a kind of contention who might most gratifie him: of whom *Silvester* the principal man of the *Bizacene* province bestowed vpon him a seate singularly fertill, and most commodious for erection of a monastery: which he gratefully accepting edified indeede such a place; but more glorious by the brightness of the vertues there resident, then of curious or magnificent building: neither endured he there to stay. His old Monkes recouering notice of his abode, letted not instantly to require him: and great grew the dissension; these seeking to regaine him, those other to detaine him: his owne choice

choice was to remaine with the later, in subiection: but the former complaining to B. *Faustus*, he laide challenge to *Fulgentius* as to his Monke; threatning excommunication to the others if they obstinately resisted. In fine to his old monastery was he constrained to returne: where that he should no more attempt to slippe away for loue of spirituall vacance, they caused him to be consecrated Priest.

VII. Sandry Citties wanting Pastors (for the Kings auctority had prohibited Bishops to be any more ordained) many of them sought and laboured to haue *Fulgentius* for theirs, & elected him outright. Secure neuerthelesse held he himselfe by reason of the prohibition; vntil such time that the Bishops which yet suruiued decreed that contrary to the Kings commandement and order, Bishops should be ordained in all places vacant: for then hid he himselfe, nor would be found. According as the Bishops had defined, were there out of hand, in all hast (least aduertisement should ouer soone arriue at the Kings eares) worthy Priests and Deacons euery where taken, blessed and consecrated: Only *Fulgentius* who was most of

of all sought for, no where appeared. All solemnities of cōsecratio being past, returned he, & discovered himself, wel hoping now to bee safe. But otherwise disposed God; For by great happe the city *Ruspa* remaining as yet vnfurnished, the citi-zē getting incling of his discouery came vnto him, inuade him, hould him, cary him with them and not request but constrain him to be their Bishop. In which prelacy and dignity he nothing forgot the integrity of his former state, neither gaue ouer to be a monk. Meane and simple attyre he vsed, often went barefoot; wholly abstayned from flesh, oyle, and wyne: in no place would he be without company and presence of some monks of his. Shortly after ensued that which was before well enough forseen to be a lykely consequent; but contemned in respect of the churches necessity and destitution: that is, that the King exiled threescore Bishops and more into *Sardinia*: among them this holy Saint, who gladly mounted the commanded vessell, reioycing that he had a part in such a glorious confession. Diuers of his monks and clergy followed him: and arriuing into

into *Sardinia*, at *Calaris* began he a kind of monastery: For the Clerks and Monks lived together at the same table & in the same house: only the Monks more strictly possessed nothing, in propriety. And hereby his sermons conuerted hee many to monasticall life.

VIII. Among the craftie fetches and persecutory driftes of King *Trasamund*, whereby he endeouored to allure *Catholikes*. vnto the *Arrian* inuentions, hee feigned desire of becomming a *Catholike*: and proposing diuers foolish & deceptful questions pretended that he could not finde any man sufficient to answer him: Hearing therefore of *Fulgentius* he hastily sent for him. Who with good courage coming to *Carthage*, seriously confirmed the *Catholikes* in their faith: and with great pleasantnesse of speech, and gladnesse of cheere, he answered to all questioners, reiecting no man: so that sundry already rebaptized hee reclaimed from their error, & reconciled them, instructed them to lament their fall; others hee exhorted not to loose their soules for temporall commodities: and whom hee saw at the pinch of perdition, with milde words he so

so stayed and animated to a noble & generous resolution, that they were ashamed, and sorrowfully repenting, desisted to accomplish the *Fiendes* suggestion. Certain also by him established, who before were tottering, letted not with great confidence to reprove the weak-grounded impudency of the *Arrian* party. Thus turning the Omnipotent of heauen his enemies deuise to his proper glory. After this champion of Christ had stood in the Princes sight, hee was by him both found and acknowledged to bee euery way aunswerable to the reporte which went of his wisdom and learning: and certaine difficulties were proposed vnto him shortly to bee by him answered by writing. Which answer being framed, was first by the learnedst *Catholikes* conferred vpon, & then brought to the peoples knowledge before that it was deliuered vp. The King perusing the same with great attention; prayesd his wisdom, wondred at his eloquence, commended his humility: yet was not worthy to vnderstand the truth. Not long was his stay in *Carthage*: for the *Arrians* clamorously incensed the King, complay-



ning that *Fulgentius* had already reconciled some of their Priests, that the people fell apace vnto him, and that their whole religion stood in hazard. By whose importunity the King committed him againe into *Sardinia*. Late in the night was he brought aboard the shippe, that his departure might be for the present concealed from the people: but by contrarie windes so long was hee delaied vpon the shore, that during many daies together, almost all the citty came to him & taking their farewell communicated at his hands. Great lamentation arising at his departure, he tolde to *Iulianus* a merueilous deuout man (whose sorrow among the rest was most extreame) both that hee should shortly returne, and the Church obtaine peace: desiring him to keepe it secret. So great was his humility, that he neuer was delighted with doing miracles, neither desired that grace. Requested to pray for others necessities, hee vsually receiued these words: *Thou knowest (O Lord) what is our soules health, graunt of thy mercy vnto our necessity as farre forth as shal not hinder our spirituall profit.* Whatsoever hee by prayer so obtained at Gods hands, he imputed it to their

their faith, saying God had granted it to them, not to him. Hee was wont to say that Miracles make not a man iust and righteous, but famous.

Returning againe to *Sardinia* he began **XIX.** a fresh foundation of a new monasterie, assembling some 40. Monks or vpwards, teaching them principally to obserue exacte and precise pouerty; often and sundrie times putting them in mind, that no Monke was he, whosoever desired property in any thing: and that why one Monke should fare better then his company, there may perhaps bee iust reason through speciall infirmity: but to challenge propriety was an euident signe of a proud will and couetous desire. To whom he any thing more distributed then to the rest, he willed them to be the more humble, saying. *Who taketh of the common so much, becommeth debter to all: which debt onely humility ought to pay.* He gaue to euery one what their neede or manifest reason required; but if any presumed to aske, hee denied it although there were happilie good cause. For (said hee) *Monkes ought to content with that which is giuen them: and they which aske; be it that they neede it, yet are they*



in bondage to carnall desires: and haue not their mind perfectly set vpon heauenly things; seeing what they cannot giue by worldly bargaining & busines, they labour to purchase by petition. Very pleasing was it vnto him, if any of the brethren proposed a hard question: and gladly heard hee the doubts of any brother were hee neuer so simple; neither would hee for wearinesse or tediousnesse cease to yeelde them reason vntill they confessed themselves satisfied. In correction so long would he appeare seuerer, as the necessity of discipline did compell; remaining, euen when hee seemed most displeased and angrie, nothing at all in minde troubled or disquieted.

X. *Trasamund* the King taken away by death, *Hilderic* succeeding yealded liberty to the *Catholick* Church; and recalled the Bishops from exile: and *Fulgentius* was with inestimable deuotion of the *Africans* euery where receiued no lesse then if at euery place he had ben the peculiar Bishop. With lights, lamps, tapers, and boughes they mett him: with whom reioycing he now reioyced, as before with them lamenting he had lamented. So enflamed was the deuotion  
of

of people, that a showre happening, they with their garments held hollow ouer his head as by a tabernacle, sheilded him from the rayne. Enioying his proper Sea, yet lyked he styll to reside among the monks; and in the monastery made himselfe subiect to *Abbot Fælix*: & whereas in all great matters of the diocese his authority and aduise was sought, yet within the monastery in eu'ry thing, were it neuer so small, would he be ruled by *Fælix*. Most of his clergy chose he out of the monastery, to encrease loue & amity in tyme to come betweene the Clergy and monks. He prescribed to his Clergy to hold their houses neere vnto the Church, to dresse each his gardayn with his owne handy labour, to haue a singuler regard of pronöcing & singing well.

In the Councell of *Vincense* being by sentence of all the Bishops preferred in place before B. *Quodvultdeus*, who claymed the preheminance to his proper sea: the deuout Father would not for the present disproue the iudgmēt of the Coucel; but at the next Coucel he made supplication that B. *Quodvultdeus* might be recited and set before him; which was granted.

XI.

A yeaere before he deceased, forsooke he ecclesiastical businesse, and the monastery it selfe: departing into the Island *Circina*, with a few brethren; and there liued he in a monastery vpon a litle rock: as feruently persisting in mortification, as if he now began a fresh a penitentiall life. But by importunity of the people, needing him and complayning of his absence, he returned and shortly fell into greiuous pangues of siknesse: lying so some 60. dayes he often cryed; *O Lord, giue me here patience, and afterwards pardon.* Physicians perswading him to vse a bath; *Can bathes* (quoth he) *make that a man ha- uing accomplished the course of nature should not dye? if not; why then induce you me now at my last end to dissolue the rigor of my long-ob- serued profession?* Calling lastly the brethrē about him, he thus spake vnto them. *Careful of your soules helth (deare brethren) haue I perhaps beene austere and hard vnto you. Who- soeuer is greiued, I beseech him pardon mee: and if my severity haue possibly passed measure and due moderation, pray ye to God that he impute it not to me.* They all kneeling downe acknowledged, and affirmed him to haue beene alwayes louing, gentle, and milde towards

towards them. He replied. *God prouide you a Pastor worthy of his Maiestie.* Then calling for a summe of money, which as a faithfull steward he dayly accustomed to dispense vnto the needy, he willed it all presently to be disbursed: and reci- ting by memory the wydowes, orphāts, pilgrims, and poore, he allotted to euery one their portion. Soone dyed then amidst his prayers this verteous man, and famous Doctor of the Church the first day of a new yeaere, the 25. yeaere of his episcopall dignity, the 60. of his lyfe, hauing written very many treatises, against the heretiks; sondry sermons, and epistles. Whose tongue was of such force to mooue, that the Bishop of *Car- thage* hearing him preach two dayes at *Carthage*, could not cōtayne from teares all the whyle, for ioy that Gods goodnes had giuen to his Church in those affli- cted and comfortlesse tymes, so noble an instrument of his glory.



ther for sandy deserts, neither at all, vnlesse they would turne *Black-moors*. Occasion of which their passage ouer the *Mediterrane*, was this. Of the two most eminent personages for martiall affaires; and famousst generals of the *Roman Empire* *Ætius* and *Boniface*; this later being by *Valentinian* the third, then Emperour, placed Gouvernour of *Africke*; the former (who by ouerthrowing *Attila* with his innumerable *Hunnes* wonne afterwards incredible honor, but withal puffed vp his hart with swelling ambition) plotted surmises against him; as a destroier of the prouince, with aduise, that best might this appeare in that happily he would refuse to obey, if he were sent for. By letters in the mean space full of feigned amity, gaue *Ætius* aduertisement to Erle *Boniface* that hee was held suspect, & like shortly to be discharged of his dignity. Whereupon, being presently reuoked into *Italy*, hee made answer of expresse deniall: then, to preuent punishment, directed message vnto the *Vandals* in *Spaine*, promising if they would passe vnto him, to parte *Africke* with them. Which no sooner had they done, but that to the Erle came commissioners

sioners from Empresse *Placidia*, mother to *Valentinian*: for he hauing bin alwaies before found most loyall, great was the wonder at this strange demeanure. To whom when he had rendred reason, expostulating his seruices and the vnkinde abuses offered, laid also before their eies the letters of *Ætius*, and that they had returned due report of the truth, he was restored to grace. Hereupon, whereas before no arguments neither yet *S. Augustines* own \* Epistle vnto him (which see- Epist. 70. meth about this point) could auert him from cōceiued indignation; he now promised to do his vtmost for dispatching away and ridding the *Vandals* whose society he now began to detest. And first with many thousands of coyne he assayed thē: which offer reiected, he met them in battell but receiued an vtter ouerthrow at their hands. Diuine vengeance ouertooke yet *Ætius* after certain yeares; for attempting extraordinary greatnesse he was by the Emperour preuented and put to execution. *Genseric* who performed this inuasion was but base sonne to *Gode- Procopi. giscus*, though being a warriar he preuayled to exclude from the regimēt his younger

ger brother *Gonthar* the lawfully begottē heire, and lastly made him from life.

## CHAP. II.

**T**ouching the precise tyme of those things, which *B. Victor* mentioneth;

\* In chro. \* *Prosper* who was bred vp vnder *S. Austen* noteth in his chronicle, that the *Vandals* crossed into *Afric* during the consulship of *Hierom* and *Ardaburius*, which fell in the yeare of our Lord 427. insinuating that the siege of *Hippo* with the death of the famous Doctor was 3. or 4. yeare after: that in the yeare 435. peace was made with the *Vandals*, the region about *Hippo* being yealded them to inhabit: and by him it seemeth that in the yeare 437. it was, that *Genferich* persecuted and chased the Bishops of his province, depriving them of their church, bycause they refused to become *Arians*, and embrace that religiō which he prescribed them to admitt. But vnto the *Vandals* sauage proceedings may (besyds the words of *Victor* this more pathetical description of the first attēpts sett down by Bishop *Possidius* another of *Austens* disciples, yeald no vngratefull light. In  
short

short tyme after, through the will and power of God, it came to passe, that a huge band, well armed with sondry weapons, well exercised in warres, of inexorable enemies (*Vandals*, and *Alans*, associated with the people of *Goths*, as also persons of sondry other nations) disbanded it selfe by ship, out of the parties of *Spayne* on the other syde the sea, and rushed vpon *Africa*: and piercing through all *Mauitania*, euē vnto our provinces, raging with all cruelty & atrocity, by spoyling, slaughter, and sondry torments, by firing and other mischifs, as innumerable, so vnspeakable, destroyed whatsoeuer came in their way: sparing neither sexe nor age; neither the Priests or ministers them selues; neither the very ornaments, furniture, or ædifices of Churches. This most fierce proceeding, and hostile depopulation, that man of God *Austen* did feelee don, and ponder to be don, not as other men did, but more deeply and profoundly, considering the same; and therein principally regarding before hand the dangers yea deaths of soules, more then ordinarily was wont; Tears became his food

*Possidius*  
in vita  
Aug.

both

\* both day and night (\* for who addeth vnderstanding addeth greif; and an intelligent heart is as a corrosiue vermine to the bones) so that most bitter and aboue others moornfull led hee in patience the last act both of his old age and life. For already saw this man of God the cities together with their buyldings vtterly subuerted the inhabiters of villages some of them extinguished by their deadly enemyes, others of them chased away and scattered abroad: the churches destitute of Priests & ministers; the holy Virgins also, and \* what men soeuer professed cōtinency, euery where dispersed of these, part to haue dyed by torments, part to haue beene slayn by the sword; part the integrity of mind, body, & of faith being quite lost in captiuitie, after an euill and hard sort: to serue their enemyes. He perceiued likewise the hymnes of God, and laudes to haue perished from the churches; church buyldings in very many places wasted by fyre; the solēnities which vnto God are due vanished out of their proper places: \* sacrifices and sacraments diuine either not sought for; or not easily the

.a.  
\* Quos-  
cunque  
continē-  
tes.

.b.  
\* Sacrifi-  
cia.

the person found who might impart the to the seeker: of those who fled into the mountain forests, & rocky caues, or dens, or els fortresses, of what sort soeuer; certaine to haue beene surprised and slayn, the rest disfurnished and deprived of necessary sustentations therby to pine trough hunger: the gouernors moreouer themselues of the churches, and \* those \* Cleri-  
cos. of the clergy who happily had by Gods grace either not lighted vpon them, or els escaped their incursions, spoyled of all things and made bare, in most poore plight to beg relief. Scarfe three among innumerable churches saw he now remayning, that is of *Carthage*, *Hippon*, and *Cirta*; which by speciall benefit of God were not subuerted; & the cities of these stand permanent as furnished both by diuine & humane ayd: albeit *Hippon* after his death emptied of indwellers was by the aduersaries fyred. Amydst which euils cōforted he himselfe with the sentence of a certaine wiseman saying. *No great thing shall it seeme that tymbre and stones fall; and that men which are mortall must dye: all these accidents, hee (as deeply wise) with plentifull teares dayly lamented.*  
Augmen-

\* Regio-  
rum, al.  
regionū.

Augmentation finally gaue this also to his moornfull lamentations that those foes came in like maner to besiege the said city of the *Hipponēses*\* *Regij*, which vntil then held her former state. Forasmuch therefore as in defence thereof was constituted one Erle *Boniface*, he who sometime had beene confederat of the *Goths* army; their siege continued about the citie almost 14. months: the benefit of the sea shore being withall cutt of. Thither had we also from the neighbouring territory, together with other our associat Bishops, betakē our selues by flight; and there remayned during the whole siege. Where very often wee had mutuall talke cōcerning these misfortunes: and considered the dreadfull iudgments of God layd now before our eyes: saying; *Iust art thou O Lord, and rightfull is thy doom.* And altogether grieuing, groning, and shedding teares, wee besought the Father of mercies, and God of all consolation, that he would be pleased to relieue vs from this tribulation. And it hapned that sitting with him at table, & entercourse of speech passing, he began to say in our presence; Yee shall vnderstand,

stand, that at this present of our calamity, I aske of God, that either he vouchsafe to free this citie so by foes enuironed: or in case it otherwise seeme good vnto him, then to enharden his seruāts with courage to endure his pleasure; or at leastwise to take me vnto him selfe, out of this world. By which saying of his being instructed from thence forwards together with him, and with our seuerall companies, and those which inhabited the same citie, of the highest God we required the like. Behould then, the third moneth of the siege, tooke hee his bed, trauailed with feuers; and began to be exercised with his last sicknes. Neither surely did our Lord defraud his seruant of the fruit of his praier: for both to him selfe,\* and to the citty, hee in season obtained what before he had with wette praiers earnestly sued for.

### CHAP. III.

**H**ereunto may bee added, that *Carthage* as is gathered out of *Prosper* was by *Genferic*, impudent violator of the concluded peace, fraudulently surprised in the yeare of our Lord 439. & that 15. years

\* For the Vandals through famine leste the siege. Proc.

for cōsciēce sake, like fauor frō heauē to haue bin found. Neither may I let passe, that *Africke* as most other regions scourged of God might (it seemeth) not vntruly crie out, *Before I was abased I sinned*: for

Psal. 118.

\* Lib. de  
prouid.

\* Lib. 3.  
cap. 19.

\* Lib. 1.  
cap. 8.

so farre was it runne in diliciousnes and loofenes, that in *Carthage* (as bitterly lamented \* *Saluiā* Bishop of *Masilia* at the very same season) might be seene men of more discipline and feuerity in life to be hissed at in the streetes, as if they were wonders, or monsters; not doubting to pronounce thereof, *That the passage of the Vandals into Africke was not to be imputed vnto Gods rigour, but to the Africans wickednes*; & \* *Victor* himself acknowledgeth no lesse. Adde wee this also out of *Procopius*, that for better custodie of the purchased pray were ordeined in ambushes and places fit for guard, both *Vandals* and *Alans* vnder no fewer leaders then fourescore; whom they tearmed *Chiliarchs* (\* *Victor Millenarians*) that is, Captaines of thousands. Whereby the army consisting of but 50. thousand gaue shew of 80. thousand. Whereas also at the beginning *Vandals* only and *Alans* were held in roll; yet admitted in time were other also of barbarous

barous nations; passing all vnder the name of *Vandals*, except \* *Moore*s onely, \* *Maurus* who at the last were in like manner receiued into the armie

### CHAP. V.

**T**Hree tragicall acts hauing beene by *B. Victor* of *Vtica* so represented, as that wee haue not only heard, but in a maner seene with our eyes, what can not but make pious harts to bleed: & a forth act being also performed, wherein some qualification and hope of better times began to appeare: it shall not (I know) be vngratefull to all *Christian* eares, if I exhibit the last accidents of this veritable history; to which the Omnipotent himselfe gaue a glad some \* catastrophe. Nay \* *Conclusion*. I may not be so harsh to their patient & compatient harts, who haue sorrowfully (though not tediously) through passed the rufull relations; as to defraud the of the consolatory part remayning behynde. So to doe where impiety; at least, a kind of inhospitality. And besides the intermediant chances not vnpleasant, the finall euent most delectable to recite; euidently shall it be manifest how a well

M iij.

pre-



prepared brest, should in<sup>r</sup> aduerse times not be deiected; for that God by admirable and incomprehensible means compassed what we can not coniecture. Cōpendiously therefore to set downe out of *Procopius*; what he at large deliuereth the abstract and summe of things is as followeth.

### CHAP. VI.

- \* I. \* **G**ENSERIC being very far stept into age, at the time of his death, left in his last testament, among other things this dispositiō, that the succession of his Kingdome should alwaies passe vnto the neereſt in blood of the males, and among equall in blood to the eldest. Thirty and nine yeares after the taking of *Carthage*, dyed he: & to him succeeded his elder ſoone \* *Huneric*, the other brother \* *Genzon* being before departed this life. Successors to the hound *Huneric* were first \* *Gundabund* ſon to his brother *Genzon*, who continuing in the ſteps of his cruell predeceſſors, afflicted the *Chriſtians* (ſo alwaies and no otherwiſe termeth *Procopius* the *Catholicks*, excluding the *Arians* from that honorable name) and by
- \* II.
- \* III.
- \* IIII.

by death was to late called away in the twelfth yeare of his reigne. After whom \* *Traſamund* took in hand the affaيرة of \* V. gouvernement: a man farre paſſing his anteceſſors as well in wiſdom, as magnanimity and courage: who alſo (by a contrary courſe vnto them) not by torments and vexations, but by rewards & honors inuited the *Chriſtians* to for ſake their antient faith, and paſſe vnto his *Arianism*, but thoſe who would not relent, he no way preſſed with puniſhment and affliction. And with *Anaſtaſius* the Emperor he alwaies maintained good & perfect frendſhipp. In this mans time receiued the *Vandals* a ſore ouerthrow at the \* *Moores* hands, farre greater then euer they had in any ſkirmiſh before. In the teritory of *Tripolis* was a Generall of the *Moores* named *Cabaon*, who perceiuing the *Vandals* to intend him warre, vſed this not abſurd ſtratageme. He firſt willed all vnder his commaund to vſe abſtinenſe in dyet to containe from dealing with women, and to refraine from all iniury and wrong: then made he a double munition or fortification; within the one ſhutt the women, prohibiting

M iiij. vnder



to *Iustinian* the Emperour was this *Hilderich*, euen before hee was Emperour; and sundry presents had passed betweene the. There was in the stocke of *Gizerich*, one *Gilimer*, sonne to *Genzon* (of whome is before mentioned) and nexte in age vnto *Hilderich*: a skilful warriour, of a sore wit, well furnished with meanes and euery way apte to inuade the states; and who otherwise by proximity and age was expected to succede. But impatient of stay he letted not to thrust farre into the interest royall, to vsurpe auctority; proceeded to traduce the King vnto the *Vandals* as a dull and not daring Prince: charging him also calumniously that hee intended to resigne and deliuer vp to the Emperor the whole dominion, together with the *Vandals*. To which surmises credite ouerlightly giuen, *Ilderich* after seauen yeares gouernment is together with *Amer* and his brother *Euagenes* committed to ward; *Gilimer* created King. Newes wherof being brought to *Iustinian* the Emperour: he by curteous aduertisement wished *Gilimer* not so to violate *Gizerichs* will and testament; nor persist in so open wrong. Vpon which message *Gilimer* forthwith put out  
*Amer*

*Amer*s eyes, and helde the other two in streighter custody: and to second Embassadors which *Iustinian* shortly sent againe, he finally answered, that the Emperours curiosity was ouer great to ingest himselfe into the actions of other Princes; & pretended that *Ilderich* had attempted somewhat against those of the blood-royall, neither ought to be King for that his cares and employments were not vpon his kingdome.

## CHAP. VIII.

GREAT indignation conceaued the Emperour at his tyrannicall obstinacy: Wherefore the *Persian* warre (as God would haue it) being with good successe freshly ended, & *Belisarius* the great Captaine, then present in *Constantinople*, hee resolved enterprise for the liberty of *Africke*. Some repugnance yet therein he found, for the common people repiningly murmured & objected the Emperour *Leos* fleete, that was in like attempt vtterly defeated, and the dreadfull ouerthrow giue to *Basiliscus*, wherby perished an entire army, & the common wealth became extremely impouerished: they refused there-

therefore to contribute vnto this warre. Furthermore not the stoutest of the Capitaines, (in whom lay the hope of wel carrying so great a charge) but were discouraged, and sore dreaded the greatnesse of the danger: seeing first they had to overcome the Seas, then out of ships to assault a strong and potent kingdome. The soldiers also so lately returned from the *Persian* brunts, grudged that they shoulde now sodainely bee destined to other vnkowne people and sea-combates, ere they had once beene so much as warme in theire owne country. None yet was found who had the heart or would presume to dissuade the Emperour, excepte only *Iohn* the maister of the Pallace who with a graue and vehement oration dehorted that enterprife, which vpon human reasons he held to be abhorred: telling him plainly that by this iourney he should abuse to liberally both the blood of his best soldiers, and the publike treasure, and abilities of his subiects: vpbraiding that *Carthage* which hee would impugne was distant by land 140. daies iornies, and by sea so farre, that scarce in a yeare should report returne of what was done:

done: that if he subdued the *Vandals*, yet should he not be Lord of *Africa*, both *Sicilie* and *Italy* being vnder those strange nations dominion: happily also by this prouocation might hee drawe warres to his owne gates, and to the walles of *Constantinople*. He besought him therefore to desist from vndertaking so doubtfull and dangerous businesse, and adding labours vnto labours.

Much moued the words of *Iohn* the Emperors minde; & much remitted he of his former feruor, towards poore *Afric*. There came not long after a certaine Bishop out of the parties of the East, & obtaining to relate vnto the Emperour, that which he came for; told him that he had receiued from God a vision, wherein appeared the Emperour himselfe; and was sharply by the Almighty reprehēded & accused of great impiety, that hauing conceiued the good purpose of deliuering the *Christians* in *Afric* from the hands of the barbarous, he had afterwards vpon no cause forsaken the enterprife: and that God promised the Emperour to assiste him; and to bring *Africke* into his subiection, as it had beene vnto the former antient

tient Emperors. No longer differred *Iustinian* (animated by this oracle) but furnished ships, ordained *Belisarius* generall.

### CHAP. IX.

**T**He first beginning of good lucke to this actiō was that *Pudentius* an *African*, reuolting from the *Vandals*, sent hasty word to *Iustinian* that if the army came to *Tripolie*, he should easily obtaine that territory for that few soldiers were there to resiste. Which *Belisarius* accordingly, by the aide of *Pudentius* brought to good effect. Presently vpon which, *Goda* in likemaner, one of *Gilimers* captains, gouernour of the great Island *Sardinia*, and by nation a *Goth*, sent submission to the Emperour, saying he chose rather to serue a iust King, then a Tyrant whose cōmandments were vniust. Towards *Carthage* were then directed 1000. footmen, and foure thousand horsemē: with them 400. *Eruls* and 600. *Hunns* all vsing their bowes. The nauy was in all 500. vessels, mariners 3000. and of voluntary aduenturers from *Constantinople* 2000. In the seauenth yeare of *Iustinians* empire was this expedition addressed: and *Epiphanius* Bishop

shop of the citie blessing (as the maner is) the fleet in the Emperours presence led one by one into a ship, such soldiers as had lately beene baptized. In this fleet passed with the rest *Procopius* author of this history, confailor for the warres vnto the Generall *Belisarius*: and passing by *Syracuse* he got intelligēce that the *Vandals*, were attempting against *Goda*, but that there was of the *Roman* forces no dreade at all: in somuch that *Gilimer* as most secure had abandoned the sea costes, & was resident at *Hermione* foure daies iorney vp into the contrey.

Approching to sight of the *African* shore, great consultation was had how to proceed. *Archelaus* (contrary to the affection of the soldiers, who weary of the sea would presently haue sett to shore) perswaded to deferre landing, for that all that shore was both subiect to tēpests, and destitute of hauens: adding that all the townes of *Africke*, except only *Carthage* were by *Gizerich* in time past dismantled of their walles: for which respects he preferred directly to assaile *Carthage* neere whereunto was a goodly hauen, & vngarded; from whence their could be

no

more distance to hold on the lefte hand; on the right hand kept he the sea: commanding the nauy as well as they could to obserue the proceeding of the army, and to keepe neere vnto it. In this order marched the army forwards, no faster then after 80. furlongs to a daies iorney: with such moderation also & discipline, that the husband men round about, hid not themselues for feare, but securelie brought all necessaries to the campe and freely sold them.

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CHAP. XI.

**G**ILMER vpon first newes of his foes approach, wrote vnto his brother *Ammat* at *Carthage*, that hee should put to death *Ilderich*, and whomsoever els of their kindred that hee had in prison: and haue the *Vandals* with all the munition of the citty in a readines; that they might in the streights at *Decimum* (a place 70. furlongs from the citty) inclose the emperials as fishes in a nette, betweene their two armies. *Belisarius* being come to *Decimum*; *Gilmer* vppon that very day dispatched his brothers sonne *Gibamund* with 2000. *Vandals*, charging thē to keepe on

on the left hand, and he himselfe pursued the taile of the *Romane* army: meaning that so they should bee on three sides inuaded. And surely had not *Ammat* by three houres space prevented his opportunity, enough to doe had the *Romanes* found: but he about noone went to *Decimum*: and (which was as bad) leauing behinde him at *Carthage* the best part of the *Vandals*, he hastely left them word to follow him to *Decimum*, and going forward with a fewe encountred with *Iohn*, where 12. of our valientest being at the first ouerthrowne *Ammat* himselfe soone bare them company; whose death seene, the *Vandals* mainly flying backe stroke terrour in the rest whom they mett from *Carthage*; who conceiuing the victors to be more in number then they were, turned likewise backe: and were chassed by *Iohn* to the very gates of *Carthage*; loosing in their whole number neere 2000. persons. About the same time met *Gibamund* and his 2000. soldiers, with the *Hunnes*, in the fiede of Salt, 40. furlongs from *Decimum*, voide of habitation or trees: and were by thē at the first onset ouerthrown and slaine. *Belisarius* in the meane space

drawing toward *Decimum*, knew nothing of all this which had hapned; & sending before him the Captaines of the confederats, hee followed with the maine battell. *Gilimer* and his *Vandals* meeting with the formost; great grewe the contention whether party should gaine a certaine high hill which seemed of great advantage. From which the *Vandals* so droue the *Romans*, that they fled to a towne 7. furlongs thence, (where *Belisarius* had placed *Vliar* a captaine of speares, with 800. men of armes) in confidence of there being succoured. But the contrary fell out; for these likewise growing into great terror tooke feareful course toward *Belisarius*. At which time, if *Gilimer* had followed his fortune, hardly could the *Romans* haue sustained him, so great was their dread, and so great the multitude of the *Vandals*. Or if hee had gone toward *Carthage*, he had oppressed *Iobns* troops which strayed out of order, he had saued the city; and meeting with our fleet had with no adoe destroyed it: But he descending downe the hill, at the sight of his brothers body gaue his minde to lamentation and funeral. And *Belisarius* after he had staied those

those which fled, and vphrayded them of cowardise; and receiued aduertisement of *Ammats* death, with what els had passed, in posting speede hee couragiously flew toward the *Vandals*, whom finding vnwarie of his appraoch, and in litle order hee put sodainely to flight; the night hindering their pursuit.

## CHAP. XII.

THE next day passed the whole army to *Carthage*, but comming late entred not the cittie: although the *Carthagineans* presētly set open their gates, placed cresets & torches in euery quarter, & made bone fires throughout the cittie all the night long. Annexed to the Kings Palace was a strong prison; wherein among others, were diuers merchants, who had bin desired to aide *Gilimer* whē the warre began: & were to haue bin executed the same day, wherein *Ammat* was slaine so neere was their life at the brinke. The keeper of this prison vnderstāding what had passed at *Decimum*; & seeing the fleet now drawing toward the port, comming in to thē, who since their first imprisonment neuer heard glad word, but in dongcons

hourely expecting death; asked them what they would depart with all their goods to him which would set them free. To their answer to take what he would; he replied, that they should onely swear to sticke by him in any trouble that might befall him concerning them. Which granted, setting them at liberty, hee himselfe went away with them. *Belisarius* before he would enter the citty, againe admonished the army how singuler modestie would be expected at their hands, in this so great and godly a citty; shewed them that they ought to repute all the *Africans* as *Romans*; and how shamefull it were to be vnciuil and rude towards those, whose liberty and safety they came to assert against the *Arrianizing Vandals*. Entering he mounted into *Oilimers* Throne; where came before him certaine merchants, and others, complaining that the night last past their goods had bin rifled by his mariners. The iust and generall Chieftaine, louer of all honesty, & obseruer of equity, forced *Catonimus* author of the insolvency vnder oath to bring forth all the parcells stolne; which hee accordingly represented; but perfidiously notwithstanding

standing vpon a suddaine secretly fled to *Constantinople* with those rapines, where not long after taken with an apoplexy, berefte of his wittes, and deprived of his periurde tongue, hee deceased in a most wretched plight: At his entrance memorable it is to see the great discipline of the army, and the singuler confidence of the inhabitants; for neither was there any ill language giuen on any side, neither was any shop shut, or any thing not set forth to ordinary sale. Which was wonderfull strange in a cittie freshly taken, & changing gouernment. The *Vandals* which had fled to the churches; hee tooke into protection, and gaue them safety: then addicted his minde to repaire the walles which were exceedingly ruinous.

## CHAP. XIII.

**A**N olde said saw had beene in the mouths of the multitude, that G. should chase B. and againe B. chase G. which now all saw apparantly fulfilled in *Genferich* and *Boniface*, *Belisarius* and *Gilimer*. Cleered also was at this time another ambiguous prediction, much to be noted: and thus it was. Principally hon-  
noured

noured aboue others, among the *Carthaginians*, was the holy man *Cyprian*, whose feast they yearly celebrate in the most goodly temple of the same Saint a litle without the Citie. This church had the *Arrian* hereticks taken into their owne charge, expelling the *Christians*, and driuing away the Priests with great reproche. The *Africans* being much grieved hereat, it is said that *Cyprian* appeared in a vision, willing the *Christians* to be of good comfort, for that shortly he himselfe would reuenge the iniury. With great certaintie expected the *Africans* this promised euent; vtterly to seek when or in what sort it were to be expected. Vpon the very eue of this Saints feast was it, that the nany emperiall was discovered from *Carthage*: whereupon the *Christians* as soon as *Ammat* was departed against the *Roman* forces (while the euent was yet vncertaine of battell) taking to themselfes good hope presētly thrusting out the *Arrians* receased the Temple sanctifie it anew, purge the superstitions of the *Arrian* hereticks; hang vp rich and beutifull offrings, sett lights in redynes; put in order the golden vessels and precious

tious paraments, fetching them forth from their secret repositories. The rest of the *Christians* also when they heard of the good successe at *Decimum*, hastning to the same church lightned all the tapers, and lamps; assisting the Priests to whom the function of all such things appertained. In somuch that the *Vandals* themselves held so manifest a fulfilling of this prophecy in great admiration.

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 CHAP. XIII.

**G**ILIMER ignorant how to repaire his state, solicited the vplandish of the *Africans* to intercept *Roman* soldiers if they stragled, promising for euery head brought him a peece of golde. Many indeed of the seruants were in that sort slaine; whom *Gilimer* performing his couenant, supposed to be so many men of armes. Neither fownd he presenter counsaile then to send for his brother *Zaxon* (who in this meane season had receiued *Sardinia* from *Godas*) and concerning his hasty returne, he sent him a letter, wherein he thus complayned: *It was not Godas that called thee into Sardinia: but the bitter fate of the Vandals bereft mee at this exigent, both of*

*thee*

the *Moors* most wretched and miserable; they euer after the cōquest of *Africa* kept a most bountifull; went attired in silkes & veluets; gaue themselues to playes and sports, to musike & hunting, to banquetting & recreations. *Moors* contrariwise leade their liues in cotages, where they scant stand vpright or can stirre, wanting neither Sunne, nor snow, nor any other misery of their climat: sleepe on the bare ground (the best among them laide but somewhat betweene) forbidden by law of their country to chaunge attyre after the seasons; but a boystrous course ragged weede they at all times wore alike. Ignorant they are what bread or wine is; but, whether it be wheat, rye, or barley, which they can gette, they neither grinde it to meale, nor bake it, but eate it iust as beasts doe. This harsh conuersation & custome made the *Vandals* to thinke death not vnpleasant, nor seruage shamefull. Which not being hidden from *Pharas*, he by letters inuited *Gilimer* to render himselfe, which hee not without abundant teares perused, and returning answere that hee had rather suffer what he did, then what his enemies would do vnto him; he concluded

cluded with request of a citharne, a lofe of bread, and a sponge. Which last clause was not vnderstood, vntill the messenger explicated, that he desired a lofe, because since his comming to the mountaine hee neuer had so much as seene any baked bread; a sponge, to wipe away his teares; the citharne, to solace his calamities with some wonderfull dittie, being expert in musike. *Pharas* pittying his case, & in him the vncertainty of humane condition; satisfied his petition: but more strictly obserued his custody and charge. Three monthes continued this siege; *Gilimer* no lesse afflicted in his health thē in his hart, constantly yet persisted obdurat, vntill a poore *Moor-womā* in his sight had set certaine brused corne, to drie ouer a hyrdle: neere therunto sate two children; the one *Gilimer's* brothers sonne, the other the *womans*: who grieuously pining with hunger; the *Vandal* first caught the lumpe raw, and scalding hotte, and thrust in his mouth; which the other, tugging him by the haire of the head, forced him, halfe bittē as it was to deliuer out of his throte. Which *Gilimer* seeing presētly conceiued it ominous to his owne fortunes & vpon con-



conditions pacte, rendring himselfe was sent to *Carthage*.

### CHAP. XVII.

**O**Ption after this came to *Belisarius*, from *Iustinian* the Emperour, that either hee should come to *Constantinople* together with *Gilimer* and the captiue *Vandals*, either els stay behind them, at his discretion. But he finding that enuie, had begun to thrust out his sting against him, resolved vpon going in person to excuse him selfe vnto the Emperour. And there according to his worthy deserts receiued he those honors, which neuer had any priuat man since the time of *Titus* & *Vespasian*; but only Emperours themselues if fortunately they subdued some whole nation. For at his entrance, before him went the trophees and spoiles, with the captiues; and he himselfe triumphing (yet on foot) followed after through the citie. The spoiles were no meane matters: golde thrones of estate, rich chariots, pretious furniture, plate of massiue gold, pretious stones, siluer many thousands of talēts: Much of that which had in times past beene taken out of the palace at *Rome*.

Among

Among which were also sondry noble and excellent peeres of the *Iewes*, which of old were by *Vespasian* and *Titus* translated from *Hierusalem* out of the Temple. These a certaine *Iewe* beholding, forbore not to say aloud, that those things ought not be but where King *Salomon* first placed them: that for profaning them had *Rome* by *Genferic* beene sakt, and for the same respect *Gilimer* by *Belisarius* overcome. Which speech comming to the Emperours eares, he greatly dreaded, & willed all those things to be caried vnto *Hierusalem* for the *Christians* churches. Last of all followed *Gilimer* with the principall of the *Vandals*: & comming vnto the Emperours presence lamented not, but only vtred those words of the Scripture: *Vanitie of vanitie, and all vanitie*. To him & *Eccl. i.* to his kindred assigned the Emperour certaine honorable enterテインement in *France*: but into the number of the Patricians or Nobility he might not be admitted, bycause he would by no means renounce the *Arian* sect. Shortly after was to *Belisarius* decreed a triumphe after the fashion of the antient Captaines. Caried in a siluer chaire of honour vpon the shoulders

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deres

and *Arians*, & revolting from their *Christian* Emperour *Rodulph* of *Austria*, haue voluntarily submitted to the heathen *Turke*, and made a league with *Hell*. God of his holy mercie auert the dreadfull consequences, which I haue horrore to think vpon how imminent they are vpon our neighbours neckes. Beginning with pitifull ruines of the faith and the detested propagation of infidelity in former age: I am constrained by similitude of causes to dread like lamentable effects in this of ours: and therby with regret & obtestation of publick moane, through expectation of publique miseries, to conclude the *Vandal* persecutions: Which otherwise, seeing the Almighty restored to the *African* church, golden times, ought to haue ended in a golden period.



TVVO TABLES.

# BY THE FIRST NVMBER

is designed one of *Victors* three Books:

by *M.* The Passion of the seauen

Martyrs: by *F.* The life of Saint

*Fulgentius*: by *C.* The continuation to

the *Historie*. The last number

importeth the Chapter.

## A SUMMARIE OF THE

*Catholikes* faith and practise.

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